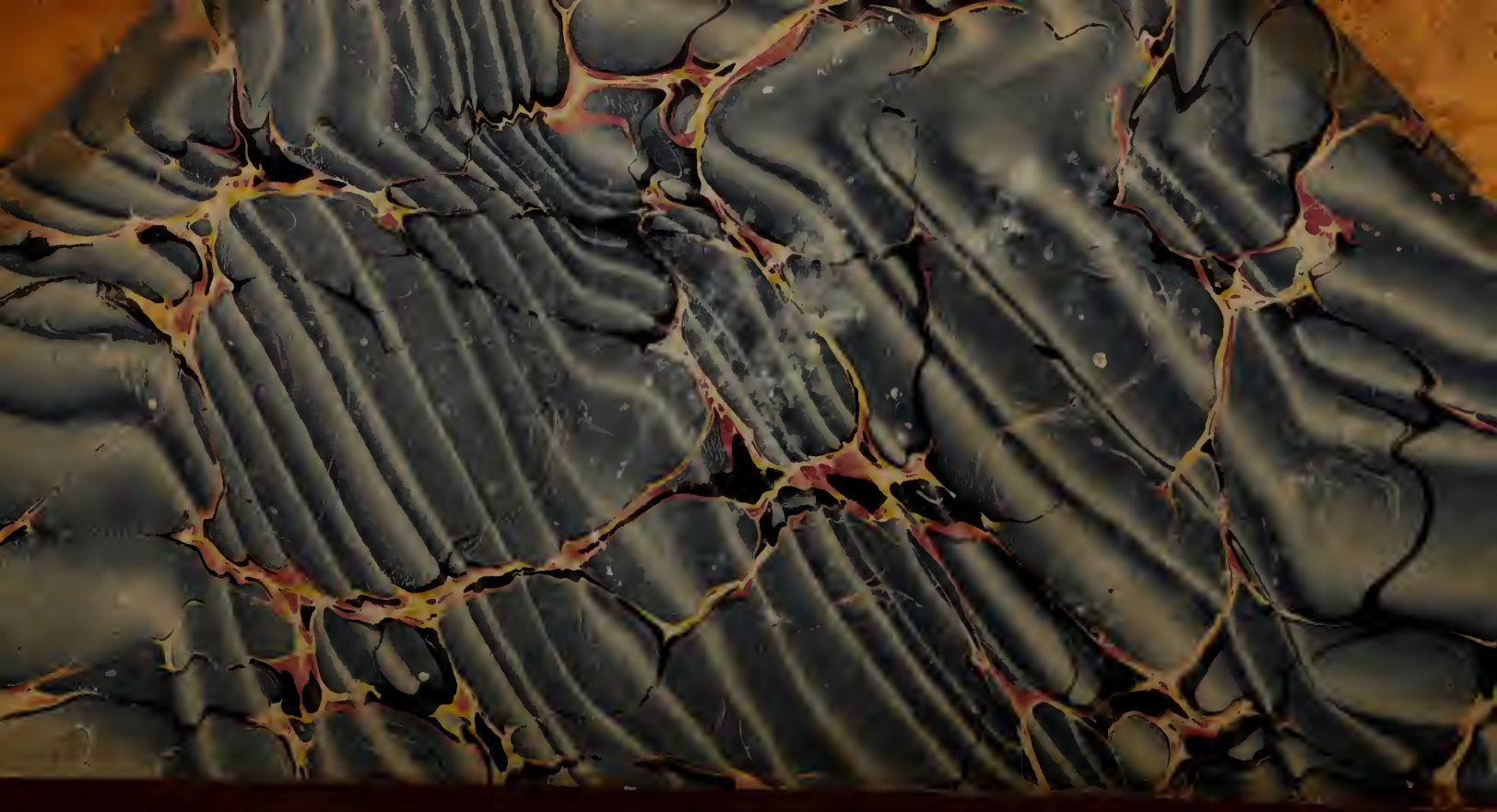


LIBRARY
Theological Seminary,
PRINCETON, N. J
Division
No. Case,
No. Shelf, Sec
No. Book,

SCC
8798
v. 16

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarychroni164unse

THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

NEW YORK:
MISSION HOUSE, 23 CENTRE STREET.

PHILADELPHIA:
MISSION ROOMS, 25 SANSOM STREET.

1848.

INDEX.

FOREIGN MISSIONARY CHRONICLE.

Address on Missions, by the Rev. J. C. Edwards, 353.
African Mission, 2.
Anniversary Statistics, 240, 369.

Burial ground at Fuh-Chow, 338.

Children, donations of, 275.
Children of Missionaries. 274.
China: Amoy Mission, 2, 12, 42, 70, 140, 202, 233, 266, 323; Canton Mission, 2, 102; Ningpo Mission, 2, 9, 65, 97, 229, 243.
Choctaw Mission, 3, 299.
Creek Mission, 3.

Donations acknowledged, 20, 51, 79, 112, 147, 178, 211, 243, 275, 308, 340, 371.
Donations of Children, 275.

Edwards, Rev. J. C., Address on Missions, 353.
Europe, Papal, Missions of the Board in, 3; Evangelical Society of France, 45; Evangelical Society of Geneva, 109.

France: Review of the year 1847, 76; Religious condition of, 208.

Hodge, Rev. Charles, D.D., Sermon of, 161.

India: Allahabad Mission, 2, 139, 239, 263, 333; Furrukhabad Mission, 2, 135; Lodiana, 1, 37, 105, 129, 172, 204, 235, 259, 296, 326; Conversion of a Brahman, 144.
Iowa Mission, 3.

Jews: in Amsterdam, 17; Persecution in Constantinople, 305; Converts at Pesth, 305.
Jewish Mission, 3, 227, 257, 290.

Missions, Protestant, a tabular view of, 6.
Missionary work, the privilege of the Church, 4.
Missionaries, more called for in China and India, 4.

Noel, Rev. B. W., extracts from the address of, 270.

Obituary: Rev. W. M. Lowrie, 33.
——— Mrs. C. M. Scott, 197.
Omaha Mission, 3, 8, 366.
Ottawa Mission, 3.

Persecution in the Canton de Vaud, 270.
Presbyterian Boards: of Education, 304; of Publication, 302; of Foreign Missions—A general view of, 1; Annual Meeting of, 112, 146; End of the financial year of, 177; Missionaries of, viz:
Brown, Rev. H. A., 2, 233.
Bush, Rev. S., 339.
Caldwell, Rev. J., 1.
Campbell, Rev. J. R., 1, 112, 274.
Connelly. Rev. J. M., 3,
Culbertson, Rev. M. S., 2, 97, 229, 293.
Dougherty, Rev. P., 3.
Ellis, Rev. H. W., 3.
Fishback, Dr. C., 307.
Foreman, Rev. C. W., 2.
Freeman, Rev. J. E., 2.
French, Rev. J. B., 2.
Gardner, Mr. C. H.. 3.
Hamilton, Rev. W., 3.
Happer, Rev. A. P., 2.
Hodge, Rev. A. A., 2.
House, Dr. S. R., 2, 38, 74, 170, 321.
Irvin, Mr. F., 3.
Irvin, Rev. S M., 3.
Irving, Rev. D., 2, 135.
Jamieson, Rev. J. M., 1.
Janvier, Rev. L., 1.
Lilley, Mr. J., 3.
Lloyd, Rev. J., 2, 12, 42, 70, 140, 202, 266, 323.
Loomis, Rev. A. W., 2, 100.
Loughridge, Rev. R. M., 3.
Lowrie, Rev. W. M., 2, 9, 65; death of, 33; Dr. Alexander's remarks on, 48.
Mattoon, Rev. S., 2, 73.
McAuley, Rev. W. H., 2.
McCartee, Dr. D. B., 2.
McKinney, Rev. E., 3, 8, 366.
Miller, Rev. M. R., 3, 227, 257, 290.
Morrison, Rev. J. H., 1, 132, 176, 204, 259.
Munnis, Rev. R. M., 2.
Nath, Rev. Golok, 237.
Newton, Rev. J., 1, 331.
Nundy, Rev. Gopee, 2.
Owen, Rev. J., 2, 139.
Porter, Rev. J., 1, 37, 235, 246, 308, 326.
Priest, Rev. J. M., 3.
Quarterman, Rev. J. W., 2.
Ramsey, Rev. J. B., 3, 299.
Rankin, Rev. J. C., 2, 42.

Rankin, Rev. H. V., 339.
Rudolph, Rev. A., 1, 105, 129, 172.
Scott, Rev. J. L., 2.
Scott, Mrs., death of, 243; Memoir of, 361.
Seeley, Rev. A. H., 2, 138.
Speer, Rev. W., 2, 102.
Stark, Mr. O. P., 3.
Walsh, Rev. J. J., 2.
Warren, Rev. J., 2, 239, 262, 333.
Way, Rev. R. Q., 2.
Wight, Rev. J. K., 339.
Wilson, Rev. J., 2.
Woodside, Rev. J. S., 274.
Wray, Rev. J., 2.

Recent Intelligence, 19, 47, 78, 112, 140, 177, 210, 242, 274, 307, 339, 370.

Siam Mission, 2, 38, 73, 170, 321.

Teaching Office of the Church, a Sermon on the, 161.
Treasury, Presbyterian, Notice of the, 50.

Waldensian Valleys, account of D'Aubigne, 193.

DOMESTIC MISSIONARY CHRONICLE.

Agency, Central Report of, 182; Report of Rev. R. Happersett, 218.
Agent, for the South and South West, 125.
Anniversary, Interesting, 184.
Annual Report, for 1848, Abstract of, 214.

Board of Missions, Organization, &c., 252.

California, Mission to, 350.
Churches organized, 27, 28, 121, 156, 315, 346.
Church Extension, Importance of, 54, 382.
——— ——— Results of, 246.
——— ——— Receipts for, 32, 63, 95, 127, 159, 224, 255, 288, 320, 357.
Clothing, Acknowledgment of, by the Board, 224, 319, 351.
——— ——— by Missionaries, 25, 26, 123, 281.
Correction, 286.

Death of a Missionary's Wife, 154.

Funds needed for Domestic Missions, 319.

General Assembly, Action of, 217.
Germans, From a Missionary to, 23.

Houses of Worship, Their importance to the success of Missionary labors, 155.

Intelligence from Texas, 377.

Ladies of the Presbyterian Church, To, 58.
Liberality, Example of, 279.

Ministry, Stated, Influence of, 89.
Missions, To Oregon, 30, 344.
Missions, Domestic, Collection for, 125.
——— ——— Importance of, 278.
——— ——— Prayer for, 29, 60.
Missions in the West, 31.
Missionaries, To, 94.
Missionaries, Reports from—
Alabama, 251.
Arkansas, 121, 188, 222.
Florida, 88, 120.
Illinois, 24, 25, 26, 121, 152, 153, 248, 280, 318, 346, 347.
Indiana, 27, 62, 123, 154, 222, 249, 318, 348, 349, 379.
Iowa, 61, 91, 150, 157, 317.
Kentucky, 157, 187.
Louisiana, 283, 315, 382.
Maryland, 158.
Michigan, 91.
Missouri, 23, 61, 152, 219, 316.
Ohio, 28, 62, 93, 155, 156, 157, 187, 220, 250, 281, 282, 380.
Pennsylvania, 92, 223, 284.
Tennessee, 90.
Texas, 87, 118, 251, 314, 345, 346, 381.
Virginia, 89, 158, 285.
Wisconsin, 150, 186, 377.

Notice, 31.

Observer, 22.
Onward, for the Lord, 343.

Pastors, Duty of, 56.
——— and Churches, To, 93.
Population, French and Spanish, Religious instruction of, 342.
Presbytery of New York, Action of, 185.
——— of Schuyler, Appeal of, 248.
Presbyterianism in New Hampshire, 374.

Revival of Religion, 90, 121, 152, 187, 188, 223, 248, 284, 316.
Report, Special, 126.
Remarks, Editorial, 189, 253, 286.

Scotland, Presbyterian, How it is in, 312.
Seed time, 86.
Selfishness, the great sin of the Church, 56.
Synod of New Jersey, Address to, 124, 310, 312.
——— of Northern Indiana, Meeting of, 62.
Swedes, Colony of, 122.

Thoughts on Missions, 376.
Treasury, Receipts in, 31, 32, 64, 95, 96, 127, 128, 159, 160, 191, 223, 224, 254, 255, 256, 287, 288, 319, 320, 351, 352, 383.

West, The, 247.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. APRIL, 1848. No. 4.

Board of Foreign Missions.

China: Ningpo Mission.

JOURNAL OF THE REV. M. S. CULBERTSON.

A day of Prayer—Literary honour—An example of superstition—Examination for literary degrees—Corean sailors—A case of theft under preaching—Death of a child.

January 1st, 1847. In accordance with our usual practice we have commenced the year by observing this day as a day of prayer and fasting. It is profitable, on such occasions, to extend our view beyond the field we are called personally to cultivate, and look abroad upon other desolations, and upon the urgent wants of our own land.

2d. My teacher requested to be absent to-day, in order to wait upon one of his friends, who lives in our neighborhood, to tender his congratulations on the occasion of his recent success at the literary examination at Hangchow, and his promotion to the degree of *Kenjing*, the second degree of literary rank. He puts up his badge of rank to-day, a small tablet suspended conspicuously in his hall, with the words "*advanced rank*,"—and he invites his friends to join him in a social repast on the occasion.

Hearing some beating of gongs on the lake, and inquiring the reason, one person told me it was invoking the spirits, in order to secure favorable reception for a funeral celebration with lamps and fireworks soon to take place. Another thinks it is a thanksgiving for the many advantages afforded by the water of the lake. Whatever it may be, it is another illustration of the excessive superstition of this people, and of the extent to which the god of this world has blinded their minds.

5th. The examination of candidates for literary degrees commenced to-day. This is the *heen* or district examination, and is merely preparatory to further examination before officers of a higher grade. One of the sons of my teacher is a candidate. In the course of the morning a paper was handed to him, which he said was the subject which had been given out as the basis of the essays. Knowing this to be contrary to the laws on this subject, I asked him how he obtained it, and he answered, without the least hesitation, and apparently without any suspicion, that there was anything wrong or disreputable in the procedure. He said that one of the candidates had managed to elude the vigilance of the door keepers, who search all that enter, and had taken a pigeon into the hall with him. After the annunciation of the subject it was bound on the neck of the bird, which was then released, and permitted to return to its home. The prize could then be easily distributed to all who desired it, and thus the candidates who have previously made the necessary arrangements, have their essays written by those who can write better than themselves, or who may refer to the necessary books, and give them such information as they may require. To be prepared to write on any of the subjects which may be assigned requires a large amount of minute historical information, and a failure to recollect some trifling circumstance, or the name of an individual, might defeat an essay. In the evening the essays written outside are collected, inclosed in a packet, and stealthily introduced into the hall,

where they soon find their proper owners. The estimate of my teacher is that of about two thousand candidates, some five hundred receive assistance in this way.

7th. Crossing the river this evening my attention was attracted by a party of strange looking beings, in a boat lying at the ferry. Their appearance was singular in the extreme. Their high cheek bones and small eyes, the long beards of some, and the smooth girlish faces of others; the unshaven head, with the hair in some instances tied up in a knot, or covered with a high cap of coarse white cloth; and especially the coarse robes of white which enveloped their persons from head to foot, presented a strange spectacle, and at once betokened them to be foreigners. I found my heart immediately drawn strongly toward them, by a sympathetic feeling as being at least fellow strangers in a strange land. Some of the by-standers thought they were from the Loochoo islands, and gave a variety of accounts as to the object of their visit. They finally proved to be a party of Corean sailors, who have been picked up from a wreck by a Chinese junk. Finding some of them could read the Chinese character I gave them a few tracts which they were eager to receive.

22d. I walked out a short distance into the country this afternoon, and addressed a few words to a crowd which gathered around me. While endeavoring to set before them the way of life, and showing the necessity of abandoning all evil practices, and leading a holy life if we would be happy after death, I had a practical illustration of the inefficacy of my exhortations. As the crowd pressed around me I perceived a suspicious twitching of my coat, and casting my eye down saw that one of the buttons of my overcoat had disappeared. I recognized the culprit, and after some denials and shiftings the stolen article was restored. Some of the more respectable people expressed disapprobation of the act, but none gave any evidence that they were convinced that there was any thing very criminal in it.

21st. Another of the infants given up by their parents to the care of Miss Aldersey has been taken away to-day from the evil to come. But one out of five is now left. They were taken from their heathen parents to be joined, by the external sign and seal, to the number of the people of God. The hopes of their kind protector have been disappointed, but we may believe that they now render higher services than they could have rendered on earth.

Negotiations for a house; want of confidence—Sad catastrophe—The situation of a daughter-in-law—Notices of the weather—Another examination.

March 13th. Considerations relating to the health of my family have, for some months past, rendered it our obvious duty to seek another residence. This change, we on many accounts regret. Our present situation within the city is favorable to the gradual increase of our influence over the people, and particularly that kind of influence, which, though silent is powerful, and must add greatly to the weight of the missionary's instructions—the influence of example. Having searched long in vain for a suitable house in an airy and healthy situation, it was at length deemed advisable to build. I have been for some weeks engaged in endeavoring to procure a lot, lying just outside the salt gate, a situation which, on many accounts, would be advantageous. The lot could have been purchased at a reasonable price, but there is so much filth constantly deposited in the immediate neighborhood, which it is found could not be prevented, that it would be likely to prove not only unpleasant, but unhealthy. The idea of building must therefore be abandoned for the present. Good sites for building, removed from the confinement of the narrow, crowded streets, and from the malaria of the rice fields, are not to be found.

In this negotiation some new illustrations of the general want of confidence have occurred. I was warned, by some who professed to know the owner, that he is a man of no character, who lives by fraud, whose only occupation is to act as a kind of attorney for those who have business with the mandarins, in which he is ready for any dishonest trick. The lot, it was said, did not belong to him, though he was willing to sell it. As he could not at first exhibit a good title to the land, it seemed not improbable that there might

be some ground for these suspicions, and I accordingly applied to the *Chee-Heen*, or district magistrate, to know who was the real owner. He had no record or paper of any kind, by which the truth could be ascertained, though the deed for the land should have his seal. He kindly offered, however, to inquire, and sent some of his subalterns to see the lot. They afterwards inquired among the neighbors, and the owners of the adjacent lots, and by this uncertain method, found that it belonged to the person who claimed it. The owner afterwards exhibited written evidence that it was really his.

16th. A day or two since, a melancholy catastrophe occurred in the neighborhood, on the other side of the river, where most of the foreigners reside. A carpenter was preparing a stage for a theatre, on the occasion of a procession in honor of the gods. A little child did some mischief, and an altercation ensued between the carpenter and the child's mother—a woman of abandoned character. The quarrel was carried on for some time, with boisterous vociferation, until at length the woman threatened to drown herself. The bystanders urged her by all means to do so, as it would be a good riddance to the neighborhood, and assured her that they should not trouble themselves to rescue her. Goaded thus into a frenzy, she threw herself into a canal close at hand, and no one moved a finger to save her. Her brother was standing by, but said he could not swim. The crowd which stood looking on, jeeringly told him, that he would be an unworthy brother if he did not go to the assistance of his drowning sister. He again declared that being unable to swim he could do nothing. Being still jeered and laughed at for his cowardice and want of affection, he at length did throw himself into the water. What he had said, proved to be true. He could render no assistance, and shared the fate of his wretched sister. Both were ushered all unprepared into the presence of their Judge. The gaping crowd stood looking on, but to rescue the drowning persons was not their concern. Truly, the dark places of the earth *are* full of the habitations of cruelty. Can any one say; can any *Christian* say—that the heathen do not need the Gospel? The bodies have been recovered, and the woman's husband, though he has for years been at variance with his wife, demands that they shall be buried in costly garments at the carpenter's expense. The latter has been taken into custody, and some apprehensions were at first entertained that he would lose his head, as being the cause of the death of two persons. Such is Chinese justice.

18th. The situation of a *daughter-in-law* in most Chinese families, is not an enviable one. The very phraseology in regard to them is not a little remarkable. People in speaking of a young womanlately married, instead of saying, she has been married to such a person, say, she has gone to be *daughter-in-law* in such a family: and this is the title by which she is known as long as she remains in the family, that is, as long as the husband's parents are living. Her relation as a wife to her husband is buried in the more important relation to her husband's parents. In point of fact her duties to the parents, especially to the mother-in-law. are considered paramount to all others, not excepting the affection she owes to her husband. What is not a little strange is that, in many cases, she is obliged to depend for clothing, both for herself and her children, on her own parents, and not on her husband. Situated as they are, and sometimes receiving much ill treatment from the mother-in-law, the death of the latter must often be a cause of real joy. This seems to be so well understood that the daughter-in-law is expected to *cry louder*, and wear deeper mourning than any other member of the family. An instance of the treatment they sometimes receive, fell under my observation a day or two since. A respectable looking young woman, accompanied by a little girl, came to my house, desiring to be received into the family as a servant, and asking no compensation for her services, but her food. Her husband has recently died, leaving her with one child. Her mother-in-law is a common street beggar, and is determined to sell her to a person, who desired her as a concubine. She could not submit to this, and wished to escape from the power of her mother-in-law, who has the legal disposal of her person. She

has been residing with her father, but wishes an asylum out of reach of her persecutors. She seemed much distressed, and has been taken in by Miss Aldersey, having put her little girl into the school.

23d. After an unusually mild winter, the summer seems to be setting in early. This day has been very hot. The thermometer this afternoon stood at 84°.

25th. We have suddenly passed from the temperature of midsummer, to that of midwinter. The thermometer this afternoon was at 44 deg. Crossing the river in a ferry boat, I was amused at the method of marking the sudden changes where thermometers are not known. A Chinese physician remarked, that there was three months' difference, between day before yesterday and to-day.

29th. The examination for the first literary degree, has been for some time in progress, and the city has been enlivened by the presence of numerous strangers, who came to attend the examination or to profit by the advantages it affords for trade. The candidates for literary honors having been attended to, the aspirants after military rank, are making trial of their skill. The examination is conducted before the literary chancellor, though no part of it would seem to fall properly within his province, as it consists solely in trials of skill and strength. To day the exercises with the bow and arrow took place in the large hall of examination. The candidates were dressed in a neat uniform—a robe of light blue silk. They stood on the left of the chancellor's seat, and stepped forward in rotation to the stand, and with the most dignified deliberation, discharged five arrows at a target, some forty yards distant, at the extreme end of the isle in the centre of the hall. Whenever the target was struck, a roll of the drum announced it to the chancellor, who sat at a table taking notes for his guidance. Few succeeded in hitting the mark more than twice, and one-half at least failed entirely.

We have had some severe thunder this afternoon, and several houses have been struck by lightning. Have heard of six persons being killed.

A LETTER FROM THE REV. A. W. LOOMIS.

An account of a visit to Chusan.

The following narrative is dated at Ningpo, August 7, 1847, and contains notices of Mr. Loomis's former field of labor, and of missionary services during this visit.

Having lately visited Chusan, I will write a few words respecting the visit. We were absent from Ningpo twelve days, and we have been permitted to return, improved in health and strength. It was thought advisable to seek some relief from the heat of Ningpo; we were not very much unwell, but thought the cool sea breeze might be beneficial. We have great cause for thankfulness that there are so near us, and so easy of access, places to which we may resort for a change of air.

We called at Loo-Kong, the place at which the opium vessels lie. Loo-Kong is a small village at the south-western extremity of the island, called Kin-tang. We saw but little of the island; it is said to be very pretty. The opium trade has brought to this place a mixed multitude, who buy and sell the pernicious drug.

We found Chusan much improved since we left it for Ningpo, which was one year ago. The streets are quite clean, the temples have been repaired, and such as were destroyed by the English have been rebuilt;—some of the public offices have been rebuilt, and others will soon be finished. New forts have been built, and laborers are now employed repairing the city wall. A mud wall, or embankment, has been thrown up all along the beach, so that the Tinghae valley is defended on three sides by hills, and by a mud wall in front. It is a very slight defence, but the orders from the capitol are, strongly to fortify this place, and they have no doubt done the best they could with their limited means, and with little knowledge in the construction of defences.

The day after our arrival, we witnessed the funeral procession of the Che-heen, the magistrate of the Tinghae district,—he was a native, I think, of Shan-tung province; his remains, I heard, were to be taken to Shanghae. The coffin was attended by the same retinue as belongs

to an officer of his rank, while living. In the procession, were his assistants, secretaries, and many of the inferior officers of Tinghae ; most of them were on foot. Immediately following the bier, were four sedan chairs, in which, as I understood, were his four wives, aged respectively 53, 30, 22 and 18. Then followed his two sons on foot, dressed in coarse white sackcloth, with their heads bowed low, and apparently tottering with feeble step, supported by a man on each side. They were really strong and healthy young men, but appeared in this character, as expressive of their great grief, and to signify that now the head and support of the family being taken away, they were liable to be brought to poverty and want.

The people do not mourn the loss of their late magistrate, for he neglected his duties, and oppressed the people. He was a confirmed opium smoker, was seldom in a fit state to attend to business in the day time, but what business he did attend to, was done towards the evening, and in the early part of the night. His delinquencies, and maladministration rendered it necessary sometimes, to buy back the favor of those to whom he was amenable by the payment of sums of money, and to obtain this he increased the taxes, and custom-house duties, where it was practicable, and received bribes. Even the priests at Pooto speak ill of him ; they say he oppressed the priests,—" Wanted the priests' cash."

We called upon some of our former acquaintances in Chusan ; they seemed quite cordial, and apparently glad to see us. It was quite an exciting scene to us, the first time we passed through the city. Many came out to meet us, and shake hands, (some learned this custom from foreigners,) they pressed us to call,—sit down,—take a cup of tea—saying, " This long time I have not seen you ; where have you been? where are you from? have you returned to remain permanently." All this was quite gratifying ;—it shows that the Chinese possess feelings in common with people of other nations ;—they have the feelings of men. Yet however amiable some of them may be in some respects, they are gross idolaters ; we cannot find among them Christian society.

We visited some of the pleasant walks, and quiet valleys so familiar to us. It was in some respects like revisiting one's home. Chusan is a beautiful island.—Wherever we went, (and we went whereever we wished,) the people were remarkably civil. We hardly once heard the unpleasant sound, " wai lo," so common in almost every other place.

We found several of the boys that had been in the school, when we were at Chusan, and some others of them came off to our boat to see us. We were happy to find that they had not forgotten all they learned while in the school. On Saturday I went on shore to distribute books, and addressed a company of people in a tea shop. There are many of these tea shops, or public rooms, furnished with tables, seats, and waiters present to serve with hot tea. At these places, at all times of the day, are those who have stopped to rest,—to lounge ; to sip tea ; to gossip, or to gamble. I visited the temple at the east of the city, where we had services a few times previous to our leaving for Ningpo. The person, an old man, mentioned in my letter of August, 1846, was still there ; he cheerfully undertook to give notice in the neighborhood, that I would endeavor to meet them on the following day, at the temple.

On the Sabbath, according to appointment, I went to the temple, where I found a small congregation. Many of them I recognized as those who had attended on former occasions ; their greeting was quite cordial ; but one, an old man, and leaning on his staff, come close to me, and after the usual salutation, remarked that he alone was left of the four aged men, who used to be present ; three were no more. All listened with attention, till the close of the discourse, which is not common in a congregation of Chinese. I should, however, make this exception, that my friend, the old gentleman, thought it his duty occasionally to explain where he thought the subject might not be understood, or to enforce some things which he thought quite important. It was gratifying to find that by frequent attendance upon the religious services, when we were in Chusan he had learned many truths, and still remembered some. Promising to meet

the people at the same time and place on the next Sabbath, unless providentially detained, I left them, thinking thus we must continue to sow the seed, occasionally meeting those who seem friendly; but for the most part, we must preach to such as have no regard for us, and who treat our words as idle tales. Yet we know not which shall prosper, whether this or that.

Three other addresses were made during the day, once in the covered bazar, at other times in temples;—these were to the shop-keepers in or near the place, and to such as were passing, and were attracted by the presence of the stranger, and a curiosity to hear some new thing. We always distribute books on these occasions.

During the week we visited Pooto.—This is a pretty island;—the air is very much cooler than that of Ningpo, and it is pure,—the sea-breeze. Sea-bathing may also be enjoyed here. But it belongs to the priests, and the missionary must feel that while there he is not in a very promising missionary field.

On Friday we retured to Chusan. The following Sabbathwas spent as the previous one. I found some of the people at the temple in the east valley more inquisitive, than on the former Sabbath. Some women began by asking about the Roman Catholics, whether they taught true doctrine, and whether it was proper to worship the Virgin Mary? They seemed anxious to learn, and be *assured* as to what is the true doctrine. They gave attention while I endeavored to explain the prominent doctrines of the Bible. When we have such an opportunity of preaching Christ and him crucified to an attentive audience, we feel more than ever the trial of having to speak in broken language, and of having to leave unsaid some things, which we do not know how to express in a proper manner, owing to a limited knowledge of the language.

The Romanist chapel remains as formerly in the city, near the north gate. There are in this establishment, several lads, and two or three men, none of them, I understand, natives of Chusan, and I think not natives of Che-Keang province. I made some inquiries respecting the Roman Catholics in Chusan, whether they are increasing. The answers I received were various. The intelligent men generally answered, that their number was now nearly the same as it was a year ago, and that their converts were generally women, and these of the lower classes—perhaps, they said, there are twenty or thirty, besides those constantly in the establishment.

From what I had previously heard from various quarters, I had supposed the number greater than this, and still I think the number here given is too small.—Others with whom I conversed, spoke in such a manner as to leave the impression that the "Teen Chuh Keaou," was gaining in favor with the inhabitants of Chusan. But whether they be few or many, we know that the truth must prevail. The Lord is on our side. The French priest who was formerly at Chusan, dresses now in all respects like a Chinese. He lives at Ningpo and is now building a chapel.

We were pained to find at Chusan, and at other places which we visited, so large a number who show so plainly the effects of opium smoking. This number evidently increases from year to year. Many who used to appear respectable are now sadly changed. Among the priests at Pooto I heard it stated, that about one-third are addicted to this ruinous vice.

China: China Mission.

LETTERS ABOUT THE CEMETERY AT MACAO:

NO. I.

CANTON, China, Sept. 20th, 1847.

One of the loveliest spots in which one's dust could quietly slumber out the ages before it shall again become alive and be glorified, is the cemetery of the East India Company, lying under the shadow of the north-east wall of the city of Macao. A retired corner of this is hallowed as the burial place of a number of Protestant missionaries. Indeed it was purchased on the occasion of the death of one of the number, Mrs. Mary Morrison, wife of the Rev. Dr. Morrison. Places of interment were obtained with great difficulty before

this, and in exposed and scattered locations. Dr. Morrison was forced to dig, with his own hands, the grave of his first and new-born infant son, on an uncultivated rocky hill, two miles north of the city. The Chinese, who have a repugnance to the corpse of a foreigner, which even their love of money can conquer in only a few individuals, at first prevented him by force, though they afterwards yielded him permission. Mrs. Morrison departed this life on Sunday, June 10th, 1821. "On Monday," writes Dr. M. to the father of his wife, "I wished to inter Mary out at the hills where James was buried, but the Chinese would not let me open even the same grave. I disliked burying under the town walls, but was obliged to resolve on doing so, as the Papists refuse their burying-ground to Protestants. The want of a Protestant burying-ground has long been felt in Macao, and the present case brought it strongly before the committee of the English Factory, who immediately resolved to vote a sum sufficient to purchase a piece of ground, worth between three and four thousand dollars, and personally exerted themselves to remove the legal impediments and local difficulties, in which they finally succeeded. This enabled me to lay the remains of my beloved wife in a place appropriated to the sepulture of Protestant Christians, denied a place of interment by the Romanists." This was a substantial proof of the esteem felt for Dr. Morrison, by the commercial community.

It is a singularly quiet and beautiful spot, filled with grass and shrubbery, through which peep out many monuments and stones, erected over the numerous remains with which the place has become crowded, during the twenty-six years since its purchase. The names and characters of some interred here, a few of them of exalted rank, especially I may notice Lord Wm. John Napier, are worthy our notice. But my present object is to direct your attention to the little company who repose together in one of its corners. The high and mossy wall beside them is covered with festoons of cactus and various climbing plants; and a very large tree extends over them its friendly shade.—There, on the one side of Mrs. Morrison, has since been laid her husband; on the other, her son John Robert. Near the foot of their graves, lies the Rev. Samuel Dyer; and under the tree by their head, the remains of a much-loved female missionary, who had only recently quitted home under the care of our own Presbyterian Board of Missions, and of her infant daughter; over both which the fresh earth has scarcely yet settled. My particular design in noticing this Cemetery is to present you with a brief account of the several laborers among the heathen first mentioned. I will finish this letter with some mention of her, for whom its sod was first broken, the first female missionary to the Chinese.

Mrs. Mary Morrison was the eldest daughter of John Morton, Esq., a surgeon in the employ of the East India Company, and attached to the Royal Irish Artillery. Her mother was a relative of Arthur Smyth, archbishop of Dublin. Their daughter Mary was born on October 24th, 1791. Her father had stopped at Macao, for a short residence on his way home from service in India. Miss Morton was there converted to God, through the instructions of the young missionary. He found in her traits of character, to make her a help-meet for the work God had committed to him. After an acquaintance of four or five months they were united in marriage, on Feb. 20th, 1809. Her father's family soon afterwards set out for England, leaving with Mrs. Morrison, her young brother William, who had determined to study the Chinese language, and fit himself for future missionary labor; an object he soon abandoned from ill health, partly produced by excessive application. Mrs. Morrison set herself at once with her brother to the study of the Chinese, to fit herself for her missionary duties; her husband being necessarily absent for about half the time in Canton, where females were not permitted to reside.

The study of this language was then far more difficult than now, when we have considerable helps derived from the subsequent labors and experience of missionaries. Her teacher often was not permitted to relax his instructions, till a late hour in the evening. She was "very diligent," though harrassed with peculia

difficulties, incident to a residence in China at that period. "We experience great difficulties from the Chinese officers of government," writes Dr. Morrison. "We have to learn in secret, and often have to hide our books, &c. My assistants have again and again run from me through fear. Lately for a few days we have had much difficulty to procure the necessaries of life. Our man was taken up when he went to market. Our Chinese woman servant we were obliged to send away. It is the custom of this place, that the man who purchases your food, take out a kind of license, and be answerable for all that is done in your house, Learning the language, the Chinese do not allow.—Hence our difficulty." They were watched too by the Roman Catholics with the utmost jealousy, who forbade such Chinese as were under their control, to assist the missionaries in acquiring the language. Mrs. Morrison spoke Portuguese, but could have no intercourse with any, except one family. The East India Company as a body, were unfriendly to missionary labor. As individuals, the English residents were given to gaiety and amusement, despising association with the humble missionary, of whose talents and acquirements, however, they were glad to avail themselves. "We have a lonely, solitary house. My Mary longs much for Christian society, and the ordinances of the Lord's house. We greatly desire to have a few from among the heathen to take part with us; and we hope also with our Father and His Son, Jesus Christ." The constitution of Mrs. Morrison was naturally feeble. But few months had passed before it began to give sad evidence of being crushed under the pressure of confinement, toil, anxiety, and solitude. She was forced to abandon the study of Chinese, and for several years her life was one of continued suffering, and this "in one of the most distressing forms which human sufferings can assume." "A nervous disease, strongly agitated body and mind." Her affectionate husband writes to a friend of his affliction, in the person of his dear Mary; and adds, "affliction in a foreign land, lies doubly heavy—no kind relatives near to assist—no Christian friend to cheer. The mind in perfect peace will, I know, sustain any deprivation or merely bodily calamity; but a wounded spirit who can bear?" Yet he never murmurs nor complains against God. Though often himself suffering from excruciating headaches, and great bodily fatigue and anxiety, arising from his official duties, as well as from his domestic trials and cares, he always exhibits a confident and cheerful reliance on the Almighty.

The distressing circumstances attending the burial of Dr. Morrison's first child, James, which did not live to behold one setting sun, have been noticed in the first part of this letter. His daughter Rebecca was born in 1812; his son John Robert in 1814.

In January 1814 Mrs. Morrison embarked for England with her two children, hoping to find in the sea voyage, change of air, and temporary visit at home, relief from her complaints. The importance and urgency of her husband's labors would not permit him to accompany her. During a protracted sojourn of six years among her friends her health gradually improved, and she was enabled to rejoin her husband in August, 1820.

The joy of Mrs. Morrison's return to her husband's arms was speedily, alas, cut short. She enjoyed good health for a few months. She was preparing for the near approach of an event which would add another link to the bond of conjugal affection, when she was seized with a sudden and violent "cholera morbus, which terminated her mortal existence in the course of fourteen hours." Her last hours, amidst the ravages and pangs of rapid disease, were yet marked with resignation. A touching letter from her truly bereaved husband to her parents, describing the end of their "darling Mary's short and afflicted life," is contained in his memoirs.

There is something very interesting and beautiful in the character of this female missionary, however small her labors. Her piety, her loftiness and purity of character, and the warmth of her affections, combined with an intelligent and cultivated mind, excite our admiration, while her sufferings affect our hearts. I cannot close this notice of her more appropriately than in the words of her

friend and fellow-laborer, the excellent Dr. Milne. "Mrs. Morrison, notwithstanding a nervous constitution, which was frequently the subject of nervous affections, was a woman of superior understanding and metaphysical turn of thought. She possessed, in a very high degree, that open generosity of soul which endures not the sight of poverty or misery without some instant effort to remove it. The ardor of her piety seems to have greatly augmented during the last years of her life; and though the suddenness of her departure from time prevented her saying much on the subject of religion, yet her daily uniform piety, and Christian conduct, afford the surest evidence that her heart was now "right with God"—and that she is beyond the reach of affliction and sin."

In my next letter I will give you an account of Dr. Morrison, who was long spared after the decease of his beloved wife to lay the foundations of Christian Missions in China; but who was the next of the group I have spoken of to be laid at her side in the Cemetery.

Sincerely yours, in Christian affection,

W. S.

India: Lodiana Mission.

JOURNAL OF THE REV. A. RUDOLPH.

Preaching at Philour—A Mohammedan faqir—Missionary services in Bilga—Noormahal; a ridiculous story.

In the months of November and December last, Mr. Rudolph, accompanied by one of the assistant teachers in the English school at Lodiana, made a missionary tour in the country west of the Sutlej—the part of the Punjab lately acquired by the British. Of this journey Mr. R. has sent to us the following narrative.

November 16. Having sent before us our traveling establishment yesterday, we started this morning a little before daybreak and after a pleasant ride of two hours we arrived at Philour, a fort, to which a small town is attached. In the morning I went to the bazar, accompanied by Daniel, assistant teacher in our English school. I preached about an hour to an attentive congregation from Matthew v, 3–5. I was occasionally interrupted by persons who asked for information on certain points. An intelligent Mohammedan distinguished himself by his sensible questions; one of which was, If Christ was the Son of God, why did he not convince the Jews at once that he was sent from God, and why did he suffer so much?

In the afternoon we went again to the bazar. At a distance I observed a number of tombs nicely fitted up and whitewashed, and as I was told that a faqir lived close by, I was curious to see him, and to have a little talk with him, hoping to find in him a man somewhat more religious than Mohammedans in general are. Having arrived at his house I had the sorrow to find him sitting on the ground with an earthen basin before him, in which he was preparing intoxicating drugs. His eyes were sore and inflamed, and his whole appearance indicated that he himself had not been moderate in the use of this poison, which he prepared and sold for the use of his fellow-men. A number of Mohammedans were sitting around him, smoking and talking. I reminded them of the commandment in the Koran which forbids the followers of Mohammed to use such drugs. I talked with great earnestness, but there were but few who seemed to be convinced of their sin. We went to the bazar, and after Daniel had spoken for some time, and a large crowd had gathered, I preached from Luke xv. 1–7. We met with scarcely any opposition; but as our congregation consisted partly of a number of sepoys, (native soldiers) a class of people who, perhaps, are less in earnest about the welfare of their souls than even heathens generally, the crowd became rather noisy.

November 17. We started early this morning and arrived at 8 o'clock in Bilga, an extensive village. The houses, with the exception of two or three, are all built of mud, and have a wretched appearance. There is no regular bazar here, and the people are as yet very little accustomed to hear on religious subjects. We had a large number of people collected in the morning, who all behaved very respectfully, and from politeness began to praise much that we said to them; but it is

greatly to be feared, that they understood only a very small part of our discourse. We distributed but a few books; even the principal man in the village was unable to read. The time seems still very distant when these villages will be filled with the knowledge of the Lord.

During a great part of the day people visited us at our tent, and conversed with us about religion. In the afternoon we went again to the village, and, passing through a street, we were invited to take a seat under the roof of a faqir, who was busy in reading to the by-standers stories about Shiva. After a few inquiries Shiva and his wicked actions became the subject of our discussion. The faqir seemed to be less skilled in upholding the honor of his fancied god than another man, who endeavored to convince me that although what Shiva did would be sin to us, yet to him it was no sin, because he was mighty and could do what he pleased. I, however, told him that the sinful actions of which Shiva had been guilty were no proof whatever of his power, but on the contrary they established his great weakness, and proved that he was a mere sinful being, seduced by Satan as much as other sinners are. Both opponents soon yielded to my arguments, and I read to them the parable of the lost son; after having explained it, we went on to find another place. We found another congregation before a temple dedicated to the above mentioned deity. After some remarks about the vanity of their idol worship I read and explained Matthew xxiv., 32–44. The people listened well, and seemed to understand what was said.

November 18. This morning after a short drive of four miles we reached Noormahal (palace of light.) The place, though different in appearance from that which we visited yesterday, is not equal to the name. The houses are all built of brick, many of them two or three stories high. I preached in the bazar to a pretty large crowd, who listened attentively. A Hindu stated that they had deities too, who were as useful as our Jesus Christ. I told him that there was still a great difference between our Saviour and their deities: He being pure and holy, and they sinful, helpless beings, as we ourselves are. He soon found that he had nothing to answer, and our congregation quietly dispersed.

A few Mohammedans followed us to the tent in order to receive books, which they perhaps were ashamed or too proud to take from us in the bazar. After some conversation we all went to see the tomb of a Mohammedan faqir, close by where our tent was pitched. I was told that he had lived some centuries ago, and on one occasion when the Hindus were going to bathe in the Ganges, he persuaded a boy not to go with his parents. On the great bathing day he let down the boy into a well (which is now covered and invisible,) and instructed him to bathe. After the boy had reached the bottom of the well the faqir made him pass under the earth to the Ganges, a distance of several hundred miles, where he suddenly appeared to the great astonishment of his parents and friends, who were performing their ablutions. By this miracle the faqir established his divine message. This ridiculous story was told me, and is believed, by intelligent Mohammedans, who were rather offended that I seemed to have no faith in it. During the day we distributed a number of books at our tent. In the afternoon we had a large crowd at the bazar, to whom Daniel spoke first. I followed him with a discourse from John iii. 1–14. I dwelt mainly on Regeneration, a subject which heathen, and often Christians in this country are so slow to understand. I was agreeably surprised to find a great part of the crowd much interested in the discourse. The distinction between a person born of the Spirit and that born of the flesh seemed to them very striking. May God grant them grace to ask him for the new birth in Christ Jesus, their Saviour.

Preaching on the parable of the wheat and the tares—An argument with a Mohammedan—Visit to a native Collector—The influence of the Hindu deities—Mansia and Koth; Services on the Sabbath.

November 19th. Nakoda. This is a pretty large place and has increased in importance since the cantonments were erected. The whole has a very nice appearance from a distance, especially as all the houses and barracks are new, a striking contrast to the

old city to the left with its high tombs and temples. At 9 o'clock we went to the city, and had an attentive crowd to preach to. My subject was the parable, Matthew xiii. 24; of the man sowing good seed and the enemy sowing tares among the wheat at night. I reminded my hearers that their consciences had often warned them against sin, but that they had allowed Satan, not only to sow tares among the wheat, but that the tares actually had choked the good seed, and they thus had become servants of sin and Satan.

A Mohammedan, vexed at the idea that so large a crowd should listen so attentively and consent to what an infidel (who did not believe in the divine message of Mohammed) preached, at last interrupted us, and stated that heaven and hell were here on earth, and that no other was to be expected. I reminded him that not only our Scriptures, but even his Koran, taught differently, and that, according to the doctrines set forth by him, he was neither a follower of Mohammed nor a believer in the Koran. I addressed the crowd again, and showed that even if the Word of God had not taught us to believe in a future state of reward and punishment, our own reason might teach it, as there had always been, and there were still many living now, who were walking in the ways of sin and unrighteousness, who were oppressors of the poor and suffering, and who apparently ended their lives in peace; whereas there were others who spent their lives in trouble and cares, and although endeavoring to live righteously and godly, they were oppressed and afflicted, and went down to the grave in sorrow. From both cases it appeared that neither the one had met on earth with hell, which he deserved; nor the other heaven, which he had so much hoped for; which made it evident that heaven and hell were reserved for them in a world to come. I farther stated, that there were many to whom sin was pleasant and sweet, and who by no means desired to leave it; they, therefore, wished that there were no hell, and that was the reason why they said there is none. Whilst those who endeavored to live righteously expected to enter heaven, and gladly declared their belief that there was a place where the righteous would be rewarded. Our opponent's courage seemed to fail, as all the Hindus and even Mohammedans sided with me, and he had scarcely any to stand by him. He, therefore, quitted the place, and thus permitted us to dismiss the congregation quietly. Some took books cheerfully, and invited us to come again and speak to them on such subjects.

In the afternoon, when on our way to the bazar, we received a message from the Tahseeldar, (a native collector,) that he would feel very happy if we would pay him a visit; we, therefore, directed our steps towards the little fort where he lived. There were about twenty persons together. The Tahseeldar, a well fed man, dressed in gaudy colored clothes, seemed to have cared more for his body all his lifetime than for religion, and on the whole he appeared to be very well pleased with this world. He introduced me to a Mohammedan teacher, whom he called his Padri; who probably had been asked to witness our discussion in order to help the Tahseeldar in case he should come into difficulty. To me, however, this seemed not the place to discuss controversial points of our religion; I, therefore, read to them the first part of the third chapter of the Gospel of John, and dwelt for some length of time upon the necessity of being born again by the Spirit of God, and of being pure in heart, in order to enter into the kingdom of heaven. I endeavored to describe to my hearers the state of a person born of the flesh and of one born of the Spirit. (I dare say the Tahseeldar found himself pictured very clearly in the first.) Thus I aimed after the example of Paul to reason of righteousness, temperance, and judgment to come, and none of my hearers had anything to object to it. The whole conversation ended very differently from what the Tahseeldar seemed to have expected.

After having left him, we went to the bazar and preached to a large crowd, who listened very well. When some of the Hindus began at last to speak in favor of their deities, I referred them to the sinful actions they had committed. They admitted that they had performed those actions; but they said, to *them* these deeds were not sinful. I refuted this statement in the same way as mentioned formerly, and said

farther, that even if those deities were not accountable for the sinful actions laid to their charge, yet they would profit us nothing, as the narratives of them would only tend to make us like similar deeds, and to make our hearts more polluted than they were already. Though they did not seem pleased that they were unable to give a satisfactory account of the matter, still they appeared to like our doctrines well, and especially the morals. They were very much gratified when, on leaving the spot, I made a "salam" to the crowd, and they observed that I was a changa Sahib (a good gentleman.) In the evening the Tahseeldar sent for some copies of the Gospel, which we cheerfully sent him with our best wishes.

Saturday 20th. After a march of eight miles we arrived at Mansia, a small town. The houses are mostly built of mud, the bazar small and irregular. We had, however, a pretty good opportunity of preaching in the morning to a number of people in two different places, and as a missionary has never before been here, (so far as I know,) people were very anxious to receive books. During the whole day they continued to come, and we distributed here more than in any of the much larger places we have visited on the journey. In the evening we again addressed a number of people in the bazar, who were well behaved and quiet.

November 21st. This being the Sabbath, we remained at Mansia. But as it was reported to us that there was a pretty large place close by, we thought we ought to go there, and give to the people the bread of life. We started early in the morning, and after having walked for nearly an hour, we reached the place called Koth. It was, however, much smaller than we had expected, and there were but few people in the streets. We addressed them in two different places, but did not feel comfortable in preaching to them. They seemed to understand but little, and to take still less interest in what was said. They seemed to be very shy and unwilling to take any books. They perhaps had never seen a white face in their village, and probably feared that, in taking books from us, they would come under some kind of obligation to us, which they evidently wanted to avoid. We therefore took back almost all our books. After ten o'clock we arrived at our tent again.

In the afternoon we had service in Urdu before the tent, which was designed for our servants. But a number of people from the village having joined us, we had a little congregation. I preached from Philippians ii. 5–11, which passage teaches so clearly the divinity of our Saviour, and embraces in a few words the whole Gospel truth. After the service was finished, the people from the village remained, and an intelligent Mohammedan began to contend for his pretended prophet and the Koran. After having pointed out to him some of the errors into which Mohammed had fallen, and which are contained in the Koran, one of which was that he denied the death of Christ, a doctrine upon which all our hopes are built, I concluded by telling him that a true prophet could not have fallen into such errors, and, therefore, Mohammed was no prophet. He said that it would take a longer time to discuss the subject than he was at present able to give to it. After having done with him we went to the bazar. I admonished the people to take into consideration what they had heard for two days, and not to think light of the Gospel which had been preached to them; to read the books diligently, which they had received so willingly, and not to put them unused on the shelf or destroy them. I told them that it was very probable that we would see each other no more, but at the great day, when we all had to appear before our God, we would meet again, and they should take care that they might appear there not as the enemies of God, but as his friends and the blessed of our Saviour. We thus took leave of this place where we had met with so much encouragement in our work.

A bad road and a decaying city—An example of Hindu apathy—Preaching to Mohammedans.

Monday 22d. This morning, after a march of ten miles, we reached Sultanpore. We had a very heavy road; a great part was sandy, and a still greater overgrown with thorns and bushes. We were shaken a good deal in the waggon and

felt pretty stiff on getting out of it. With comparatively little expense and labor, the whole might be converted into a tolerable good road, but there is none so public spirited as to undertake any thing, the benefit of which he would have to share with his neighbor. Sultanpore distinguishes itself from other places in the Doab by the great number of palm trees, growing about it, the like of which we have as yet found in no other place. It is an old city, but almost half of it in ruins, and the habitable houses have but few occupants. Heaps of bricks and broken walls are the first things which present themselves to the visitor. All the roads round the place are strewed with fragments of the same. I made inquiries as to what had caused the desolate state of the place, and was told, that the river, which runs close by the city, overflows the adjacent country for about four months of the year, so that the whole is one sheet of water. It enters the streets of the city and makes communication extremely difficult. The place is exceedingly unhealthy during a great part of the year, and even at this time, which in general is considered healthy here, fever is prevalent. But another cause of the desolate state of the place is, that the Sikhs have frequently plundered the inhabitants and that under their government they have enjoyed no peace.

In the morning we preached in two different places. My text was the parable of the ten virgins. The people listened well and received books willingly. On our return from the bazar we went to the Tahseeldar, in order to make inquiries about the road, and distance to our next stopping place. He lives in a house attached to the gate of a little fort. The gate is an arch about 60 or 70 feet high and of superior construction. On the top of it there are two balconies arched over with brick work, allowing the spectator a view of the landscape to a great distance. I told the Tahseeldar that I had a desire to go up and take a look at the town. He gladly consented, and prepared to go up with me ; but on ascending the stairs, I found him entirely ignorant of the locality, and was not a little surprised to hear, that, although he had been living below stairs for two months, he had not had the curiosity to go and see what was above. This is one specimen among hundreds, proving the great apathy of the people of this country, which of course manifests itself still more in spiritual things.

Sultanpore is a place which has not hitherto been visited by a missionary ; the demand for books at our tent was greater therefore than one might have expected, from the desolate state of the place. In the afternoon Daniel addressed the people first, and I followed, preaching from Luke i. 26—38 ; and dwelling chiefly on the divinity of Christ. This doctrine, so much called in question by the Mohammedans, excited some of them here, where the preaching of the Gospel was still new ; they waited anxiously for an opportunity to bring forth these objections, and now and then tried to interrupt me, but at last gave it up, when they saw that I took no notice of them. A simple Mohammedan, who must have been ignorant of the difference between the Christian and Mohammedan systems seemed to approve of our doctrines ; and made this known by repeated words of assent. Those who had endeavored to dispute with me, were rather offended by his remarks of approbation, and ridiculed him for his simpleness. The poor man looked as if he had awaked from a dream, and fearing that he had gone already too far, he quitted the place without saying a word, and looking rather foolish. Thus, the good seed is often choked immediately after it is sown.

To be continued.

Papal Europe.

EVANGELICAL SOCIETY OF GENEVA.

Faith and patience needed by all engaged in the Missionary work—The promises of God are sure—Encouraging Accounts.

We take some extracts from the lxxiii Circular of the Geneva Evangelical Society. The large deficiency in its receipts, caused in part by the late political commotions in Switzerland, and in part by the great advance of the work in which the Society is engaged, has awakened much solicitude in the minds of its directors and friends. After showing that a large sum would be required to

meet the engagements of the Society, the paper from which we translate the following extracts thus proceeds :

If the Lord hath judged it good to try our faith by the failure of our pecuniary resources, he hath, on the other hand, encouraged us by precious tokens of his mercy. For years past, the reports of our evangelists have not contained so many rejoicing facts, of conversions and of Christian deaths. There are not, it is true, those great movements, in which the entire population of a commune or a city have openly rejected the yoke of priests and come out of the Roman Church ; movements of which often there remains, alas, but little true fruit. But if we cannot speak of many whole sheaves, we can at least present you with numerous ears of corn gathered, one after another, and commonly after long labor.

Too often it happens, when such fruits are late in showing themselves, that in our impatience to see a positive result of our labors, we ourselves complain because our efforts are not crowned with success ; and when a faithful laborer has toiled for one or two years, without being able in his reports to inform us of actual conversions, we counsel him to abandon a population so difficult to be enlightened. Our friends say to us, " Send us interesting facts, and we can collect funds for your work ; but if you say nothing striking and pointed, we cannot maintain an interest in it." Such requests throw us into great perplexity ; for our evangelists, the best and most active of them, sometimes have no such facts to communicate to us ; and at other times there may be things of profound interest, which, by reason of their delicate nature, cannot be made public.

One of our correspondents, to whom we had made known our painful impressions on seeing the many places in which our work has been prosecuted without offering equivalent results, to the sorrow of the laborers, and the apparent loss of the moneys expended, writes to us as follows :

" It is often wrong to judge by appearances. Experience proves that lands the most difficult to cultivate, are frequently the most fruitful when the time of harvest arrives. May not this be true of the inhabitants of our country? Naturally distrustful, they reflect long before they welcome new things among them ; but if they once accord to you their confidence, you may count upon the continuance of their esteem . . . . I am afflicted, like yourselves, because the reports of your laborers do not contain more interesting facts ; but I tell you frankly , what I have said to other friends, that I am far from believing, with some Committees, that without the recital of facts, the Societies cannot receive the funds which they need. The Lord can make abundant succors flow to his children, as well in ways unperceived as by means of which Committees make too little account."

Our brother's thought is ours also. Too often we seek to precipitate the times and the seasons, of which our heavenly Father hath reserved the disposal to himself. " If the vision tarry, wait for it." Hab. ii. 3. " Cast they bread upon the waters," saith the Lord, " for thou shalt find it after many days." Eccl. xi. 1. It was thus that the English Baptists commenced in 1793 the mission at Serampore in India, and they gathered no fruit till in 1800, after waiting seven years. It was thus also that the pious Christians of Denmark and of Moravia acted, models of patience and devotedness to the missionary work, who during seventeen years prosecuted their painful mission in Greenland, without seeing a single conversion. Their faith was stronger and more persevering than ours, even as the Lord tried them with a trial which we could not endure. We should therefore be thankful that he treats us with tenderness, and grants to us the sweet privilege of seeing even now the fulfilment of the declaration, " My word shall not return to thee void."

One of our Evangelists in the West [of France] writes as follows :

" S. the 3d of December. We understand that the supporters of Evangelization desire their pecuniary sacrifices to have an immediate effect, in conversions prompt as well as sincere ; but perhaps their faith is a little too impatient ; perhaps they forget that the divine seed remains long

in some hearts before it produces fruit. Donors as well as missionaries need patience. We as well as they desire to see many persons range themselves under the Saviour's banner; but our daily experience teaches us, with an increasing evidence, that the conversion of a sinner is not a small affair. I ought also to avow, that I bring to the examination of conversions scruples which some do not share, so that a soul considered by others converted is not always so regarded by me. But I do not undervalue the return to God of many persons in my new flock. There is one, of whose conversion I have no reason to doubt; there is particularly the case of a teacher, and of a young person from the city; however, their piety is yet little developed, as there are lights which do not shine with full brilliance. Our Bible lectures on Sunday evening have afforded much satisfaction to the teacher. It is touching to hear the exclamations of surprise and admiration, which the beauty of the Holy Scriptures and the riches of the Gospel of grace call forth from an ingenuous, sensible, and sincere man. At his request I have in the week given religious instruction many times to his one hundred and forty pupils, and I expect to have fifteen or twenty catechumens in the winter. Many Catholics are inclined to make with me a special study of the Gospel, before making an open profession. One of them began on last Sunday, *at night*, by his own request; his example will bring others not less decided, but less inclined, to the knowledge of the Holy Scriptures.

"I perceive myself to be filled with courage and confidence in God, in the view of the numerous villages which surround my new habitation, and which I desire successively to visit. In some, they expect me; in others, I am already acquainted with some persons, and I have discovered Nathanaels and Nicodemuses."

Hopeful death of a Convert—Conversion of two aged Persons—The Christian reply of a female Convert—Death of an aged Man; the Sovereignty of Grace.

The Circular then notices the labors of another Evangelist, in a commune entirely Catholic, where he has congregations of from eighty to two hundred persons. The happy experience of a gentleman, who had recently departed this life, had quite encouraged the missionary. In his sickness the priests had pressed their services upon him, but he firmly rejected them, and took great delight in the reading of the Scriptures, and the prayers of the Evangelist; and after charging his wife to bring up their daughter in the faith of the Gospel, he fell asleep in Jesus In the same district an aged couple had been led to the Saviour, and by their humble piety the Evangelist felt himself richly rewarded for his labors. "In the midst of sufferings and privations, they are patient, resigned and joyful, waiting the moment of their deliverance."

In the neighborhood of this station [referred to in the preceding paragraph,] there is another, which gives us great reason for joy and hope. It is of high importance to place a minister there, but alas, the state of our finances will not permit our doing so! Precious fruits have been gathered already by the brother who is laboring there, but who is not sufficient for the work. Let us notice some of them:

A female lately a Catholic, but now zealous for the Gospel, has by this fact become exposed to persecution from her family. "I hate you," said one of her cousins, "since you have become a Protestant!" "If your religion teaches you to hate me," replied this Christian woman, "mine teaches me to love you; which of the two is best?"

"In one of the villages where I hold prayer-meetings," writes the labourer, "there lived an aged and infirm man, born and educated in the Roman Church, who was unable to leave his own house. His wife and three small grand-children attended our worship regularly, and afterwards repeated to him what they could remember of the discourse. His attention was thereby so awakened, that he begged me to come and see him." [The Evangelist accordingly went, and was surprised at the eagerness with which he received the Gospel message. He made frequent visits to this poor man, and was much pleased with his apparent growth in grace. In the mean time the Catholics surrounded him, his family being all Papists, and used every means to retain him in their faith, but in vain. His illness becoming worse, an

ecclesiastic came to confess him and to administer extreme unction; but he refused these things, called his little granddaughter to read the Bible to him, and expired while thus listening to the Word of God.—*Tr.*] "Is not this," adds the writer, "a remarkable example of the free and sovereign grace of God, who has mercy on whom he will? This man during his life had but few opportunities of instruction in the things of God, yet he at length found in Jesus peace to his soul; while his wife, who for a long time attended our meetings, understands nothing of the Gospel, and has procured masses to be said for the soul of her husband."

Mission House: New-York, April, 1848.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House on Monday, the 8th of May next, at 4 o'clock P. M. A sermon on behalf of Foreign Missions will be preached on the Sabbath evening preceding in one of the churches in this city, and a public meeting will be held on Tuesday evening, the 9th of May. Of these services, particular notice will be given hereafter.

The Sessions of the Board will be continued during the meeting of the General Assembly in May, in the city of Baltimore.

The Rev. Elisha P. Swift, D.D., is appointed to preach the Annual Sermon for the Board before the General Assembly. The Rev. Lewis W. Green, D.D., is appointed alternate.

RECENT INTELLIGENCE.

AFRICAN MISSION.—Letters have been received from the Rev. H. W. Ellis, of December 28, 1847, and the Rev. J. M. Priest of December, 20, 1847; but they contain nothing of special interest. Mr. Priest is now stationed at Sinoe, with the advice and consent of the Executive Committee, and his labors will be directed partly to the Colonists in that vicinity.

SIAM MISSION.—From Bangkok we have advices to the 16th of November last. The missionaries continued to enjoy good health, and were still encouraged in view of the prospect before them. Mr. Mattoon says, "We have an open field in which to cast the seed, but a rugged soil. Yet I doubt not that by faithful cultivation, with the blessing of the Holy Spirit, this desert shall yet blossom, and bring forth an abundant harvest." An earnest request is made for another missionary.

CHINA: AMOY MISSION.—Letters have come to hand from the brethren at Amoy, dated to the 19th of November. Mr. Lloyd says, "Our preaching and tract distribution have not as yet produced any very pleasing results. Light is no doubt spreading, but we find none anxiously inquiring what they must do to be saved." The expediency of opening a day-school for boys was under consideration,—to contain from twenty to twenty-five scholars. They would be taught by a native teacher, but the school would be under the charge of the missionaries.

CHINA: NINGPO MISSION.—The dates of letters from Ningpo come down to the 9th of November last. In the boarding schools there were thirty-two boys and ten girls. During the year ending October 1st, 1847, fourteen works were printed at the Mission press, three of which were Genesis, Deuteronomy, and the Pentateuch; the others were tracts. Of these publications 52,500 copies were struck off. In addition to these an elementary work on geography, by the Rev. R. Q. Way, and some hand-bills, religious and medical, were issued, making the whole number of pages 3,639,384.

CHINA: CANTON MISSION.—Letters from this mission have been received, dated to the 11th of December. On the 11th of October, the Rev. A. P. Happer, M.D., was married to Catherine Elizabeth S., daughter of the Rev. Dyer Ball, M.D., of the American Board Mission at Canton.—The missionaries were still on the look-out for houses

among the natives, and though without success, were yet encouraged to persevere in their efforts. On the 5th of December a party of six young Englishmen, of great respectability, were attacked by the inhabitants of some villages a few miles above Canton, and inhumanly put to death. This dreadful occurrence has caused deep excitement both among the natives and foreigners, and may lead to important results as to the intercourse of foreigners with the Chinese.

India: Lodiana Mission.—Letters from this Mission have been received, dated to the 20th of December last. The English school at Lodiana had been re-opened with the usual attendance.—The Orphan schools at Lodiana and Saharunpur had received several orphans, some months previous, the children of native soldiers who had perished in Afghanistan. Towards their support the sum of three thousand rupees was paid over to the mission, by Col. Lawrence, English Political Resident at Lahore, by whose kind and generous efforts this arrangement was effected. These orphan children are spoken of as very grateful for their new homes.—Attention was still given to the sick and infirm poor at Lodiana, but a medical missionary is greatly desired by the brethren, for this and other missionary work. The Rev. A. Rudolph, who has charge of the English school and the medical establishment, thus closes his letter: "The preaching of the Gospel in the bazar, as well as in our church and chapels, claims much of our time, and I look upon it as the most important of all our labors.—The other things are to be considered only as auxiliaries. The Gospel evidently undermines the foundations of heathenism and Mohammedanism, and though we may not be permitted to see it, the time will come when the Lord shall overthrow both."—The Rev. J. H. Morrison and his family had reached Delhi, on their way to Sabathu.

India: Furrukhabad Mission.—Letters from this Mission have come to hand, dated to the 21st of December. The annual examination of the Furrukhabad city school had taken place in the presence of a number of native gentlemen and English residents, Judge Moreland presiding.—One hundred and thirty pupils were present, besides the scholars of the bazar schools. Much gratification was expressed at the proficiency of the boys in their studies. And Mr. Seeley's letter, from which an extract will be given in the next Chronicle, furnishes evidence that the religious instructions of the institution had not been in vain.—A Rajah had ordered over thirteen thousand rupees, worth of tents and carpets, manufactured at the Orphan Asylum at Futtehgurh.—The health of the Rev. R. M. Munnis for some months had suffered so severely, as to induce doubts whether he could endure the trying climate of India. We are thankful to learn, however, that he was beginning to enjoy better health. His letter is dated on the 16th of December, at Allahabad, where he had gone for the benefit of a change of station.

India: Allahabad Mission.—Letters have been received from Allahabad, dated to the 20th of December. The annual examination of the college was held on the 10th of that month, in the presence of a number of English residents, and about fifty native gentlemen, who all expressed great satisfaction at the result. The college had one hundred and fifty students in attendance during the last year. Two of the students have expressed to their preceptors much seriousness of feeling on religious subjects. The letter containing an account of this examination, and the present state of the mission college, did not come to hand in time for this number of the Chronicle; but we may here express the wishes of the brethren, that this important institution should be often remembered in the prayers of the churches.

THE REV. J. R. CAMPBELL.

Our readers have been informed of Mr. Campbell's return to this country from the Lodiana Mission, with his family, on account of the serious ill health of Mrs. Campbell. We are thankful now to mention that she has become so far restored to health, as to authorize their return to their field of labor; and it is expected that they will sail again for India in the ensuing summer, probably accompanied by some other missionaries.

In the meantime, Mr. Campbell is on a tour in the West, to visit as many of the churches of the Reformed Presbyterian body as his time will permit. We doubt not that he will meet with a cordial welcome also from such churches of our own body, as may have an opportunity of hearing his testimony concerning the missionary work in India.

The relations of the Rev. Messrs Campbell and

Caldwell to the Board are, we believe, well understood by our churches. Their union with our brethren is a missionary, and not an ecclesiastical one—formed under the Western Foreign Missionary Society. It has proved to themselves and the other missionaries a pleasant, and we doubt not a useful connection in the Lord's work. And the Reformed Presbyterian Church, of which they are worthy ministers and missionaries, has evinced a great degree of liberality and Christian spirit in contributing to their support and that of their important work.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN FEBUARY, 1848.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 1st ch, add'l for sup of Rev Jos. Warren 240 00

SYNOD OF BUFFALO. *Pby of Steuben.*

Bath ch, Ladies' Miss Soc 10, Sab sch Peuny Soc 5 15 00

Pby. of Wyoming.

Nunda ch 10 00

Pby. of Buffalo City.

Buffalo 1st ch 71 48

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Liberty ch 31; Hempstead ch 15 90; RICHARD COE, in part to con himself 1 m 10, Mrs MARY JANE BOYD in part to con herself 1 m 10; Rockland Lake ch 2; Goshen ch, Dr John S Crane, for Evangelical Soc of Geneva 20 88 90

Pby. of Long Island.

Smithtown ch, Wm F Pouffett 10; Middletown ch, fam con of the Rev Ezra King, Miller's Place, L I, 20 viz—Rev Ezra King 10, Thos J and Nancy King 1, Noah F and Lydia A Swezey 1, Caleb K and Deborah M King 1 Elisha E King 1, Hannah Y King 3, and Maria E King 3 30 00

Pby. of New-York.

Forty-second st ch N Y mo con 11 23; Wallahout ch mo con 3 48; Chelsea ch mo con 9 30; Madison Av ch mo con 7 92; Duane st ch ann coll addl C Beers to con his grandson C ELLIOTT BEERS, 1 m 30, mo con 29 25, Ladies' Assn 96; University Place ch ann coll, of which 100 from WM M HALSTED to con himself 1 d and 30 from DR. HORACE GREEN to con himself 1 m 806 43; Brooklyn 1st ch mo con 24 85, ann coll 75 03; N Y 1st ch mo con 80, a female member for Lodiana Mission 30, Master J McB Vanderpoel to send Bibles to the heathen 1; Brick ch mo on 4 19; Manhattan ch Sab sch 4 1212 68

2d Pby. of New York.

Scotch ch mo con coll Dec 62, Jan 83, Feb 85, Jas Morrison 10, R L & A Stuart 500; Canal st ch mo con 20 21, a member to con SARAH S WELLS 1 m 30, Mrs Lozey 5; Peckskill ch Ladies' Ben Soc 43 93, Sab sch 6 07 845 21

SYNOD OF NEW JERSEY. *Pby of Elizabethtown.*

Liberty Corners ch 18 69; Woodbridge 2d ch 7 50; Paterson 1st ch 55; New-Providence ch to con the REV E BRADBURY 1 m 30; Perth Amboy ch, 26; Chester ch 20 50; Mt Olivet ch 15; Baskinridge ch 43 215 69

Pby. of New-Brunswick.

New-Brunswick 1st ch 20 16; Trenton city ch ann coll 137 50; South Trenton ch 34 56; Princeton 1st ch 60; Freebold ch 18 35; Cranberry 2d ch special con on fourth Sabbath of Dec. 155 88, mo con coll 19 12; Titusville ch 75; Pennington ch 66 10, Miss Mary L Hale to sup orphan child at Futtehgurh N I 20, Master A Bedel 15 cents, Charles Kelso (a colured man) 25 cents 607 07

Pby. of West Jersey.

Bridgeton ch 295 00

Pby. of Newton.

Belvidere ch Sab sch 1; Durham ch 6 33; Mansfield ch, 60; Greenwich ch 126 91; Musconetcong Valley ch 60; German Valley ch 53; Knowlton ch 66 35; Blairstown ch 41 65; Oxford ch 50 465 24

Pby. of Raritan.

Clinton ch 15 25, Fem Miss Soc, in part to ed *Albert Williams* nt Futtehgurh N I 13 50, Sab sch Miss box 6 40, Rev A Williams 5, A C Dunham 10, N Dunham 5, A W Dunham 5, J A Yuung 3, M S Stiger 3, Dr H Field 3, Miss S Edwards 75 cents, Mrs Mary Egbert 50 cents, Mrs S Emory 50 cents, Miss C Emury 50 cents, Miss H Butler 1, Mrs S Rodenbough 2, Miss Isabella Love 50 cents, Mrs Susan Lance 1, Children's offerings 1, viz—Miss H Williams 25 cents, Master H Williams' Miss box 50 cents, Miss E A Field 12½ cts, Martin Field 12½ cts 76 95

Pby. of Susquehanna.

Welsh ch 1 50; Troy ch 4 50; Rome ch 5 11 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Philadelphia 2d ch X 10, Jacob David 10; Philadelphia 9th ch Miss Soc qtly coll 20 40 00

2d Pby. of Philadelphia.

Newtown ch 5 92; Abington ch, of which 30 to con MISS SUSAN B SMITH 1 m 135, Juv Miss Soc 15 155 92

Pby. of Newcastle.

Upper Octorara ch 17, less dis 75 cents 16 25

Pby. of Donegal.

Donegal ch 42; Marietta ch 2 44 00

Pby. of Baltimore.

Govanstowu ch 5; Aisquith st ch Balt Sab sch Bible class 23 37 28 37

Pby. of Carlisle.

Carlisle Pa "———" to purchase books of Board of Pub for Allahabad 5; Middle Spring ch, of which 10 from Samuel Wherry 23; Dickinson ch 24; Paxton ch, Joshua Elder 5 57 00

Pby. of Huntingdon.

East Kishacoquilla ch 20 00

NOTE.—$30, acknowledged in December, 1847,

Chronicle as from Waynesburg ch and Sab sch, *Donegal Pby* should have been from Waynesburg ch and Sab sch in *Huntingdon Pby.*

Pby. of Northumberland.

New-Berlin ch mo con 5; Bloomsburg ch 35, Miss Mary McKelvey's (child 11 years of age) Miss box 1; Muncy ch 12; Wnrrior Run ch 34 | 87 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Cross Roads ch 11 29; Boiling Spring ch 14 25; Blairsville ch 55 | 70 54

Pby. of Redstone.

Dunlap's Creek ch 13 75; Long Run ch 27 | 40 75

Pby. of Ohio.

Mingo ch 33 75; East Liberty ch, 20; Mt Pisgah ch 12 17; Pittsburg 2d ch of which 30 to con MRS ELLEN A MCGILL 1 m, 20 from J T Logan in part to con MRS HENRIETTA LOGAN 1 m, and 10 from W W Wilson, in part to con his daughter SARAH LOWRIE WILSON 1 m 83; Allegheny City 1st ch, of which 12 89 from Sab sch and 5 03 from Fem Bible Class 148 11 | 297 03

Pby of Allegheny.

Union ch 20; Plain Grove ch 20 | 40 00

Pby. of Clarion.

Callensburg ch Fem Miss Soc 11 50; New-Rehobotb ch 25 80; Richland ch, B O Jenkins 2 | 39 30

SYNOD OF WHEELING. *Pby. of Washington.*

Three Springs ch 5; Pigeon Creek ch 70; Claysville ch 19; Unity cb 9; Three Ridges ch (West Alexandria) 65 | 168 00

Pby. of Steubenville.

Bloomfield ch, Concord cong 10 50; Island Creek ch 19; Wellsville cb 20 | 49 50

Pby. of St. Clairsville.

Bealville ch | 6 00

Pby. of New Lisbon.

Bethel ch fem mis soc, bal to con LYDIA ROLEY 1 m, 10 88; Champion ch 7 75 | 18 63

SYNOD OF OHIO. *Pby of Wooster.*

Guilford ch, John Lee, bis proportion of a legacy intended by his father for the Board of Foreign Missions | 23 00

SYNOD OF CINCINNATI. *Pby of Chilicothe.*

Rocky Spring ch | 3 75

Pby. of Cincinnati.

Springfield ch Sab sch, for sup of school in North India, 5 40; Cincinnati 1st ch quarterly coll 250 16, mo con colls 19 25, Dr Guy's family 8; Cincinnati High st ch mo con coll 1 | 283 81

SYNOD OF INDIANA. *Pby. of Crawfordsville.*

Eugene ch | 5 00

Pby. of Indianapolis

Hopewell ch 22 90, children's miss'y box 1 85; Shiloh ch 2 20 | 27 95

SYNOD OF N. INDIANA. *Pby of Lake.*

South Bend ch fem mis soc, to con the Rev A H KERR 1 m, 30; Sumption Prairie ch 17 17 | 47 17

SYNOD OF ILLINOIS. *Pby of Kaskaskia.*

Sugar Creek ch, Highland, Illinois | 9 00

Pby. of Rock River.

Galena South ch | 20 00

SYNOD OF MISSOURI. *Pby. of Missouri.*

Jefferson City ch | 12 00

Pby of St. Louis.

Bonhomme ch 9 75; St Charles ch, Mrs Mary E Sibley, 10; Eagle Fork ch 6 60; Maline Creek ch 11 50 | 37 85

Pby of Potosi.

Farmington, Illinois, John Simpson's Irish Lodge | 5 00

SYNOD OF KENTUCKY. *Pby. of Transylvania.*

Perryville ch, to con the Rev J T LAPSLEY 1 m | 32 00

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Tuscarora ch 76; Clark co, Va, Mrs E M A Page 10 | 86 00

Pby. of East Hanover.

Petersburg ch ann coll, addl, 2; Richmond 1st ch mo con, Feby, 8 15; Richmoud 2d ch mo con, Jau'y and Feb'y, 12 02 | 22 17

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Lexington ch lad asso, in part to sup hazar school at Futtehgurh, North India, 35; Alamance ch, of which 30 to con their pastor, the Rev E W CAROTHERS 1 m, 48; Hillsboro' cb 17 75; Hawfields ch 25 | 125 75

SYNOD OF MEMPHIS. *Pby. of West. District.*

Memphis 1st ch, of which from Sab sch 3 30 | 164 47

Pby of Arkansas.

Fort Gibson, Ark, Col Loomis | 25 00

SYNOD OF S. CAROLINA. *Pby of Harmony.*

Midway ch | 9 00

Pby. of Charleston.

Charleston 2d ch mo con 32, juv mis soc, bal of quartly coll 60 | 92 00

SYNOD OF GEORGIA.

Roswell, Cobh co, Ga, juv mis soc, to ed *NA Pratt* | 20 00

Pby. of Hopewell.

Greensboro' ch mo con coll 34 14; Athens ch 35 25; mo con colls 49 75 | 119 14

SYNOD OF ALABAMA. *Pby of Tuscaloosa.*

Greensboro' ch, Ala, juv mis soc, in part with former contrib to ed *William Stedman Peck* at Futtehgurh | 2 00

Pby of E Alabama.

Montgomery ch | 50 50

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Pine Ridge ch 50; Port Gibson ch 113 50, mo con colls 12 50, Mr and Mrs Young 50, children of the cong 4; Bethel ch, of which 6 50 from children, 189 50; Jackson ch, to con their pastor, the Rev LEROY J HALSEY *and* Doctor STEPHEN DUNCAN of Natchez, 1 m's, 60, children of the cong 3 40 | 482 90

Pby. of Louisiana.

New Orleans 1st ch mo con colls Jan'y 25, Feb'y 16 90, ann coll 363 70; Carmel ch 92; Presbyterial collection 34 | 531 60

Pby of Clinton.

Vicksburg ch | 13 00

Pby of Brazos.

Houston ch, Texas, Sab sch mis soc, to ed a heatheu boy in China | 53 79

LEGACIES.

Baltimore, Md, estate of James Cox, dec'd, in part, per J H M'Cullob and Sam'l J Donaldson, exe'rs 100 00

South Salem, N Y, legacy of Mrs Rebecca Todd, dec'd, per J G Mead. exe'r 500 00

Indiana co, Pa, bequest of Johu Montgomery, dec'd, in part 95 00 | 695 00

COLLEGES AND SEMINARIES.

Oakland College, Mi. Soc'of Inq | 22 83

MISCELLANEOUS.

Pittsburg, Pa, through a friend	20 00	
N York, members of 3d Asso Presb ch for Siam Mission	10 00	
Big Bend, Pa, R P Anderson	1 00	
"———" "a friend," to purchase philosophical apparatus for Mynpoorie, Nor India	60 00	
New York, "a friend,"	20 00	
Charleston, S C, Glebe st ch	20 60	
"———" A lady for Cbina Mission	2 00	
Spruce Cottage, Pa, "a friend"	1 00	134 60
Total		$3523 79

DONATIONS IN CLOTHING, &C.

Ladies of Hammond st ch, N Y, one box clothing for Ottoe and Omahaw Mission	35 00
Ladies of Salem ch, Mi, one box clothing for Creek Mission	43 00
R & J Warnock, Broadway, N Y, twelve caps for Indian Missions	— —

DONATIONS FROM FRIENDS IN INDIA.

[Continued from the Chronicle for August, 1847.]

RECEIVED AT ALLAHABAD.

For the New Church.

A friend 11.8.6; F D 15.0.0; A B 26.6.0; Subscription at Cbunar 72.0.0; G Bell, conductor 5.0.0; J R, conductor 1.0.0; J Naismith 16.0.0; M Wilks, Labore, 10.0.0; R Lowther C S 100.0.0; R Montgomery C S 50.0.0; Capt Fagan 32.0.0; Captain Larkins 20.0.0; G Angus 50.0.0; Capt Lamb brig maj 20.0.0; an Unknown Friend 50.0.0; Lieut J N Young 35th 25.0.0; M Pidcock C S 50.0.0; Mr Collins 10.0.0; L T H 100.0.0; J Hamilton 20.0.0; J Boillard, jr 10.0.0; S S Brown C S 200.0.0; Major Wbeeler 50.0.0; J Bowen 50.0 0; A Spiers C S 40.0.0; Lieut Coombes 10.0.0; Lieut Edmonstone 50.0.0; T P Woodcock C S 25.0.0; Lieut Col Parsons 100.0.0; Lieut R B Smith 25.0.0; G Edmonstone C S 50.0.0; Col Byrne 20 0.0; Maj Gen Watson 50.0.0; R Vaugban 35.0.0; sundry collections 27.15.3 Rs 1426.13.9

For Orphan Asylum.

A friend 100.0.0; A Lang C S 100.0.0; S. S. Brown C S 100.0.0; T P Woodcock C S 50.0.0; Maj Gen Watson 25.0.0; G Angus M D 32.0.0 407.0.0

For Bazar Schools.

For Girls' School	470.0.0	
For Boys' School	205.0.0	675.0.0

For Mission College.

A Lang C S 200; Capt Sharpe, Engnrs 100; Maj Gen A Watson 100; R Lowther, C S 100; H C Tucker, C S 100; Lieut Col Marshall 100; Lieut Young, 35th L I 25 725.0.0

Allahabad, October, 1847.

RECEIVED AT FURRUKHABAD.

Besides other Donations, not reported, there has been received from THE NAWAB of Furrukhabad Five Hundred Rupees for the *Orphan School* at Futtehgurh, and Two Hundred and Fifty Rupees for the *City School.* 750.0.0

RECEIVED AT MYNPOORY.

For the City School.

From October 1, 1843, *to October* 1, 1847.

The Hon Lieut Governor N W P 100; C F Thompson, C S 1027; H Umvin, C S 700; J Davidson, C S 120; C Raikes, C S 140; R K Dick, C S 160; D Robertson, C S, 37.8.0; A H Cocks, C S 100; A Swinton, C S 50; R B Thornbill, C S 416; S Frazer, C S 200; R Spankie, C S 50; E G Christian, C S 20; H. Brereton, C S 20; St George Tucker, C S 20; J A Guise. M.D. 448.8.0; A Simpsou, M.D, 240; E Tritton M.D. 13; Col Clarkson, 42d Reg L I 20; Lieut Col Polwhele, do 5; Lieut Ross, do 117; Lieut Spence, do 70; Major Campbell, 53d Reg N I 80; Lieut McCarty 16; Major Wintle, 71st Reg N I 10; Captain Reid, do 34; Capt Lyell, 43d Reg N I 90; T G Finnie 10; Rev J J Walsh 2; G F Scott 10; Mohammed Hosein Khan 4 Rs. 4.330.0.0

For the Church Building in 1847.

Capt H Lyell, 43d Reg N I 150; collected by Mrs Major Campbell 50; Mrs R B Thornbill 30; Rev W Glen 30; J Shiels 25; collected by Mrs J L Scott 24; Capt W Lamb 20; J A Guise, M.D. 15; Rev J J Walsh 14; J W Urqubart 12; Mrs G F Smitb 30 Rs 400.0.0

For Current Expenses of the Church in 1847.

Mrs D Robertson 10; Mrs A Simpson 10; Mrs R B Thornbill 5; Mrs Major Campbell 5; Mrs J J Walsh 5 Rs 35.0.

Mynpoory, October 1, 1847.

RECEIVED AT LODIANA.

For the Education Fund.

A T 4, Mrs Mowatt 5, by the Rev I Bowstead 12, Mrs Hodges 5, R Hodges 3, undecipherable 5, Lt Conran 10, Gen Tapp 38.14.9; Capt Rice 20; Col Spens 40; Lt Dennys 12; Capt Chiene 2, Major Drummoud 2 Rs 158.14.9

For the Poor House.

Major Wheler 12; J Purter 24; by the Rev J Bowstead 48; L Janvier 22; A Rudolph 24; Col Eckford 24; R H Davis 5; Capt W H Larkins D C 30; Capt Rice 16; Major H Drummond 2; Col Spens 36; Lt S Douglass 2; Lt Taylor 2; Capt C Mackenzie 19; W Edwards 5; Captain Chiene 4; Capt T H Drummond 2; G Wood 2; Capt Murray 5; Major McDonald 37; Dr Maltby 3; A Friend 3; Capt Baldwin 26; Lt Conran 30; Lt Griffiths 5; Lt G Cantley 5; Dr F E Dempster 35; Major Lennox 5; Mrs Ventura 4; Ganesha Lal 6; Jwala Nath 6; Timur Shah 1; Shambhu Nath 1; Palamal 1; Fath Chand 4; Mubammad Ali 1; Unknown 1; J Cbristie 4; "———" 12; through Capt Colin Mackenzie 20; Mohan Lal 5 499.0.0

For the High School.

Bansi Dar 1; Mr Potter 20 21.0.0

For the Orphan Girl's School.

Col H M Lawrence, resident at Lahore, 1800; Capt Raban 50 1850.0.0

For the Vernacular School House and Chapel.

Col Marshall 150; Capt Dawes 25; Col Salter 25; R N Cust 100; Capt Simpson 100; P R Potter 20; Mr Phillips 5; a Hindu 3; Hooker 2; A L P 100; Major Lennox 10; J Christie 16; Capt C Mackenzie 20; Lt Phillpots 10; Capt Mowatt 25; Major Drummoud 16; Col A W Spens 16; Maj McDonald 16; Capt Baldwin 20; Capt Turner

10; W McDermot 10; Lt Dennys 10; Capt Murray 10; Capt Conran 10; Lt F W Drummond 5; Capt Mill 10; Zorawar Singh 60; Master M L Rudolph 21.4.0 825.4.0

For the Printing Office.

Dr Baddeley (in glue) 102.6.0

Monthly Concert Contributions to the Board of Foreign Missions 97.12.3

FOR THE JALANDAR BRANCH STATION.

For General Purposes.

J Lawrence, Commissioner of the Jalandar Doab 300; Major Wheler 300; R M Cust 100; H Van Seitart 100; H Scott 50; A L P 100; J Morice, M.D 50; Capt Newbolt 35; Brigadier Wheeler, C B 14; Major Palmer 24; Lt J S Paton 23; Col Wood 50; Lt Voyle 12; Lt Nicoll 18; Captain Gordon 10; Lt Barlow; 10 Dr A T Dunlap 25; Capt Wiggins 12; R C Guise, M.D 12; Major MacDough 18; Dr Corbyn sup'g surgeon 100; General Tapp 100 1468.0.0

For the Education Fund.

J Porter Rs 6.0.0

For the Pres. Board of Foreign Missions.

General Purposes.—From the Jalandhar church 10.0.0

For the Salary, in part, of Rev. L. Janvier.

From the Lodiana church 50.0.0

RECEIVED AT SABATHU.

For building Church.

The Rev J Porter 50; Maj Gen Tapp 50; Mr T Steele 8 108.0.0

For building Catechist's Houses.

Zorawar Singh 40 40.0.0

For General Purposes of the Board.

Monthly concert contributions of the Sabathu ch 22.7.9; ditto preceding year, but not reported, 14.2.8 36.9.9

RECEIVED AT SAHARANPUR.

For Orphan Institution.

Col Lawrence 1200.0.0

For Board of Foreign Missions.

Monthly Concert Collections 67.4.3

Total amount received in India, as per above statement, Rs. 15,189.0.9

or $7290 74

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII. APRIL, 1848. No. 4.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Texas.

FROM A MISSIONARY IN MONTGOMERY COUNTY.

The following communication, from a Missionary in Texas, contains valuable information, which we think will be interesting to our readers. It will be seen, that the way is fully open for the introduction of Gospel institutions in that whole field; that the people are anxious to have ministers of the Gospel, and especially good, sound, intelligent Presbyterian ministers; and that the fears entertained by many of a sickly climate, are, in a great measure, without sufficient foundation. There is, at this moment, a great responsibility resting on the Presbyterian Church, in relation to that new and important Domestic Missionary field. May our pastors, and churches, like the children of Issachar, "have understanding of the times, to know what Israel ought to do."—ED.

This day, six months ago, I arrived in Galveston. My health has been unusually good. This I attribute, not more to the season, which has been more than ordinarily healthy, than to the fact of my having come into the country in midsummer, which, however contrary it may be to opinions in the North, I regard as by far the best season for one's arrival, a remark fully sustained, I think, by the opinion of those who have given the subject much attention. Be this as it may, as to myself, the climate has operated as a charm; and I may add, but few individuals can be found here, who will not give this as their own experience. I desire to note this especially, because the prejudices concerning the climate are, in my judgment, utterly groundless. They are groundless in two important respects. First, there is not, by a large amount, as much real disease in the country as rumor assigns to it; and second, because the diseases peculiar to the climate, are of a mild type, and yield readily to medical skill, except in cases of old age, or of intemperate habits, two causes which operate fatally here, as elsewhere. It would not be difficult, however, to assign sufficient reasons for most of the actual sickness which occurs. Inconsiderate exposure, and intemperate habits, are two prominent reasons. Besides these, it may be stated, that it is only, almost since the annexation of Texas, that dwelling-houses began to be constructed with a view to permanency, and with suitable arrangements for complete shelter and accommodation. Time, and the progress of society, will, in a great measure, abate these evils. And if so, it is the universal sentiment here, that Texas is far more healthful than other southern States of the same latitude; and that its climate would be regarded quite as favorable to health, as that of France or Italy. Taking this fact into view, as also the fact, of the great fertility of a large proportion of its soil, Texas is destined to sustain an immense population, and therefore should, on this account, and especially now, in its moulding state, receive the unwearied attention of our Board of Missions.

Of the one hundred thousand people, now alleged to be on the soil of Texas, Presbyterians constitute but a small portion. What that portion is, I have no means of ascertaining. It is, however, so widely diffused, as to create the neces-

sity for as many missionaries as can be obtained; and, indeed, if a sufficient number of intelligent, active missionaries of our own church could be had, this *diffusion* of Presbyterians would operate advantageously, rather than otherwise. And here I would remark, that in traveling more than eight hundred miles through the country, whether there were Presbyterians or none in a community, I received everywhere a cheerful welcome and an unmeasured hospitality. I had also audiences large, attentive, and every way studious of the proprieties of the most cultivated society.

The field to which my attention has been almost entirely devoted, has been between the rivers Trinity and Brazos. I spent a few weeks at Houston, supplying the place of the Rev. Mr. Miller, who was absent. I also visited Columbia, seventy miles south-west of Houston, and assisted the Rev. Mr. Paxton, on a sacramental occasion. On a similar occasion, I assisted the Rev. Mr. Wilson, pastor of Mount Pleasant Church; and on like occasion, the Rev. Mr. Limber, at Independence and Washington. At the request of the Rev. Mr. Fullenwider, I assisted him on a similar occasion, at the Bethel Church, one hundred and five miles north of Houston. I also preached several times at Atamira, or Fanthorp, where there is a Presbyterian organization, but now without a pastor. At all the points named, there are flourishing Sabbath schools. The remainder of my time has been divided between Montgomery and Huntsville, twenty-five miles apart. At neither of these places is there a Presbyterian organization. Montgomery has an academy with about forty scholars, and a Sabbath school with more than fifty scholars. Huntsville has an academy, with one hundred scholars, and a Sabbath school, with about the same number. In addition to giving attention to Sabbath schools, day schools, prayer-meetings, Bible classes, &c., I have preached about seventy sermons.

For various reasons, no part of our Union, I think, offers a more inviting theatre for the religious teacher, than Texas; and especially for the expounder of the Bible, as it appears in Presbyterian dress. Various reasons might be offered for this.

In the first place—The great question of education is the absorbing theme, in every community in the State, and it seems to be generally understood, that *our Church* has always been distinguished by strenuous efforts for the intellectual, as well as the religious cultivation of its people. This spirit, it is seen, will coalesce with the spirit which now prevails over the State.

In the second place—Most persons are found to notice, that while some other forms of religion proselytize a community, and leave it precisely where it was found, Presbyterianism infuses an element of activity, and of social progress, which commands the attention of the observant.

In the third place—The character of the people here, judging according to the ordinary rules of human probability, is, in my view, highly favorable to the growth of genuine Presbyterianism. That character, it is observed on all hands, is strongly marked by an indomitable spirit, by intellectuality, and by a disposition to investigate everything, before its claims are admitted. Just such features of mental strength and forecast actually exist, as we might expect to find among a people circumstanced as they are; and especially among a people who faced so many dangers, and endured so many hardships in the first settlement of the country. These qualities, moreover, are accompanied by no small measure of that sedateness of conduct, and steadiness of purpose, which are found to arise from the trying necessities and exigences of human life, under such circumstances. On these accounts, probably, no State in the Union affords a worse field than Texas for the propagation of wild theories, or the diffusion of erroneous sentiments on the subject of religion. These characteristics, in my view, I confess, give them strong affinities, with the main tendency and spirit of Presbyterianism, and furnish ground for strong human probabilities of its ultimate success. Presbyterianism suits such a people. It is republican in government; catholic in sentiment; intelligent in its teachings; and, withal,

so well arranged, as to its doctrines, that persons, with a moderate share of information, can recite the main and distinguishing peculiarities of the system. Such a system flourishes best in the more vigorous soils; and, like natural plants, seeks the light. It advances, as knowledge advances, and founds its claim to acceptance and confidence, on the results of a careful analysis of the Bible. Hence, it is suited to the genius of the people; and the probabilities of its success, are strengthened by the fact, that it has, inherently, a spirit of inquiry, so congenial with the spirit that characterizes the mind of this country. In the

4th place. Presbyterianism, if I mistake not, is destined in this land to have trial made of its capacities for good, on the ground, that other systems have been tried, and found wanting. The system antagonistic to our own has had its day. It has indeed here, as elsewhere, done much evil, which is now seen, and the people are weary of it, and are everywhere ready to hear us, and the more ready, because of the calumnies which have been unsparingly bestowed on the precious doctrines of our system. These calumnies are now beginning to recoil on their authors. The people will hear, and judge for themselves, and when the public mind is disabused, we may confidently hope, the *doctrines of grace*, the doctrines of God's word, which give hope to the sinner, and comfort to the believer will claim the dominion to which they are entitled.

5th. Once more: genuine Presbyterianism commends itself to the confidence of the people, by the salutary influence it exerts on the manners, and conduct of its true professors. Of its influence on the heart, I do not here speak, but of its influence on the outward conduct, this is visible, and is observed by the people. And its superiority here is marked.

It is seen and noticed, in the stricter observance of the Sabbath; in a conscientious regard to personal and family duties; in a freedom from religious bigotry, and a truly catholic spirit; in uprightness in dealings with others, and many other ways. Especially in a strict adherence to the Bible. Surely the way is open here for the prompt and energetic action of our Church, and all her energies should be exerted, to spread a pure Gospel through this whole land.

Florida.

FROM A MISSIONARY IN MADISON COUNTY.

Retrospects of the year,—impediments.—Encouragements &c.

Another year has now closed. The results of its labors are fully known only to Him whose knowledge embraces eternity. I have endeavored to labor, with that ability which has been given me. I trust I have labored with something of that zeal, which such a work demands, but when I look back upon the year now forever past, I see much to humble me, and am sensible, I might have done more for Christ, and his cause. This is as yet a new country, and society is still in a forming state. The impediments to the progress of the Gospel, in a country like this, are greater and more difficult of removal, than those, unacquainted with our condition are aware of. But I hope good has been done; I trust seed has been sown here, which, watered by tears, and nurtured by prayer, with God's blessing, will yet germ, and grow, and flourish, and bring forth fruit, to the glory of God's grace. During the year there have been valuable accessions to the church, principally from immigration. *Nine* valuable members have been received. Peace and harmony and ardent affection have prevailed among the members. The little flock here is a pleasant one. And my prayer is, that it may increase and become strong in moral might. The adversary of all good, here, as elsewhere has his strong holds, and opposes a mighty force against the Redeemer's cause, but the progress of the Gospel is onward to final, and complete victory; and we trust, that even here, in these ends of the earth, the work of the Lord is advancing. And had we more faith, and more prayer, with more zeal, greater good might be done. Ministers are only feeble instruments in achieving the great work of salvation. Paul may

plant, and Apollos may water, but God giveth the increase. May God grant us an abundant increase, from the seed which has been sown, in much weakness.

Arkansas.

FROM A MISSIONARY AT LITTLE ROCK.

There is probably no portion of the United States, where intelligent, active ministers of the Gospel are more needed, than in Arkansas. The cry for ministers from that region of moral desolation has been loud and pressing, and year after year, efforts have been made to supply them, but hitherto with but partial success, and the few churches organized in that state, have been left to languish for want of suitable pastors. At Little Rock, a town of importance, there has been a Presbyterian Church for some years. But it has been left destitute and desolate, until hope was almost gone. Recently a good brother has been sent there, and God is blessing his labors. The prospect brightens, the church is rising, and souls are seeking refuge in Christ. The following report from our missionary there, we think will be interesting to the friends of Christ and his cause. Ed,

I reached my field of labor on the 15th of November. Since that time, I have been diligently engaged in my ministerial work. When I reached here, I found our "little flock" depressed, and in a degree discouraged. My first act was to gather all the male members, and lay before them their duty, in view of the state of our Zion, which was indeed very low. My next step was, to assemble the whole church as far as was practicable, and pray with them, and exhort them to prayer, and labor, and faith. Some I found ready to despond; our cause had so long languished; we had then but thirty-five members, and of these, only seven were males. Our church building was in a dilapidated condition, in short, we had been for years a "byword and hissing." Others I found, disposed to pray, and hope for a blessing. We encouraged each other in God, and went to work? I preached three times a week, and sometimes oftener, I have visited much from house to house; entering every door opened to me, and improving every opportunity of advancing the cause of our Redeemer. The Lord has been pleased to hear the prayer of his people, and to bless us beyond our deserving. He has added to our church *nineteen* persons, *nearly all of them heads of families.*" Four on certificate from other denominations, the remainder on examination. Some of these persons had been church members before, but for years had strayed from the fold. In one instance, a man and his wife, had not enjoyed church privileges of our denomination, for twenty years. When we took them home, they seemed to feel that they had at last found a Bethel indeed. We were favored with a visit from the Rev. Daniel Baker of Holly Springs, Mississippi, who came with another brother, when we were commencing a sacramental meeting. Finding an interesting state of things, he remained, and preached for a week. Several were added to the church. Others we trust have since found a Saviour, and are rejoicing in hope, while others are anxious for their souls' salvation. I trust the work will not stop here. *It began in the prayer meeting*, which has been so crowded for weeks past, that persons were often obliged to leave for want of room. The preaching was strongly Calvinistic. Your missionary leans that way, and brother Baker gave us the strong meat of the Bible, and our excellent confession o faith. Much remains to be done. Our city is overrun with vices, and errors of almost every kind. We need help all over the state, and must have it soon, or the consequences will be sad indeed.—Send us men, and means, and with God's blessing, we will make a large return in a few years.

Illinois.

FROM A MISSIONARY IN HENRY COUNTY.

Organization of a Church—Prospects encouraging—Laborers needed.

Last autumn, fifty-two persons in Freeport, Stephenson Co., Illinois, about one hundred miles from this place, petitioned our Presbytery, that they might be organized into a church of our order. The Presbytery appointed the Rev. S. Cleland with myself, and an elder a committee to visit the place, and if we found the way prepared, to organize the church. We accordingly met there, agreeably to appointment, and found the prospects of a good society, better even than we had anticipated. We spent some time in the place, preaching and visiting, and organized the

Church, and attended to the election of Elders, and left them willing and anxious to do what they could for the support of a minister, whenever they could obtain one; this town is the seat of justice for the county, has become quite a village in the course of a few years, and is rapidly increasing in population.

We learned, while at this place, that there are many places in that vicinity, on the northern line of this state, and on the borders of Wisconsin, where are scattered Presbyterians, who greatly need the labors of a faithful missionary, and where, in all probability, there might be collected in a short time, promising churches. Such is the importance of that field of labor, and so earnest are the solicitations of the people for preaching, that I have concluded, Providence permitting, to take another journey there next week, and spend three or four weeks in preaching, and visiting among the people. Vast fields are open and ripe for the harvest in that vicinity, but the laborers are few. It will indeed be trying to me, to take such a journey in the dead of winter, through a thinly settled population, but duty demands, and the sacrifice must be made.

A refreshing season.

A few weeks ago, I was earnestly requested to spend a week at Weathersfield, twenty-five miles to the east of this. I went, and the Lord gave us quite a season of refreshing. Every evening, or at some hour in the day, I preached to large and attentive congregations; the rest of the time we visited from house to house. We found many impressed with a sense of their sinful and lost condition, and during the week, several persons, principally heads of families, gave us satisfactory evidence of their conversion to God.

At this place, where I statedly preach, although there has been no special attention to religion, there have been added to the church since my last report, five by profession of their faith, and two by certificate. Public worship is well attended. We have no meeting-house, but hold our meetings in a school house; and when the weather is good, our house is more than filled.

Rapid increase of our churches in Northern Illinois.

That you may form a definite idea of the rapid increase of our churches, I would state, that the Presbytery of Rock River to which I belong, was organized last April; and we have now *twelve churches* under our care, while only *three* of them had any existence in our denomination three years ago. In the month of October last, we ordained two ministers, and installed two over congregations, and received one into our body, and organized two new churches.

Colony of Swedes.—Their strange delusions and wretchedness.

A little more than a year since, a colony of Swedes from Sweden, settled in this country. The number that first came, with those who have since joined them, amounts to about one thousand. Over twelve hundred left Sweden, belonging to the colony. Of these, about one hundred have left them, and settled among the Americans, and it is thought, about four hundred are still at the colony. The rest have died! This dreadful mortality is to be attributed principally to the fanaticism, or wickedness of their leader.

Our sympathies were, at first, greatly enlisted in their favor, for we understood, they had been persecuted for their religion in Sweden, and fled to this country, that they might enjoy the rights of conscience. They made a great show of religious zeal and devotion, and professed to believe in the Bible. They held public worship, at least once every day, often more frequently, and appeared remarkably devout. They were all well clad, their children daily taught in a school, and Johnson, their leader, formed his most intelligent young men into a Theological class of about fifteen in number, to be trained for ministers. Our interviews at first were through an interpreter. We saw that he had erroneous sentiments, but we made allowance for their imperfect knowledge of our language, and hoped they might not be as bad as they appeared to be, although Johnson evidently, as we now know, kept back the worst of his theory, and pretensions.

We now find that he claims to be Christ's representative on earth, and that full power is delegated to him to do all that Christ can do. He alone has authority on earth to forgive sins; he can heal the sick, raise the dead, and he knows the thoughts of men. He has special revelations on all temporal and spiritual subjects, as may suit his convenience. He can foretell future events; and is the only true prophet of the Lord on earth; and all Christians, of every name, who do not receive him as such are going to hell.

He further maintains that all true religion expired from this world at the close of the Apostolic age, and has never appeared since, until about seven years ago, when the Spirit of Christ took possession of him; and that he alone can communicate the same authority and power to others; that the atonement by Christ is not complete, nor will it be until he, Johnson, shall finish it by his own death. His education is very limited, his love of money unbounded. He is vain and conceited, quick of perception, and cunning. He has an inferior appearance, but he exercises the most despotic control over the consciences, the temporal and spiritual interests of his people. His people too are ignorant; their education is very limited. Like others who would cover great sins by high pretensions of goodness he claims sinless perfection for himself and his people. His pretended gift of healing has been the occasion of a multitude of deaths among his people. During the past summer, to avert public odium, he has employed a physician to visit his place, called Bishop's Hill, once a week. A volume might be written concerning this strangely deluded people, but I will only add, that Johnson has come to the wrong part of the world to keep his deluded followers in their ignorance and sins for any great length of time. The light of truth is breaking in upon them; they who leave them often bring away others, and we confidently believe that in a few years, they will be dispersed where they may know the truth as it is in Jesus. The great body of his people are honest, industrious, and self-righteous. Has not the Lord, in his providence, sent them here that they may be brought to the knowledge of the truth? Is it not as important to afford them Gospel instruction as to send it to the Heathen in foreign lands? I have spent much time instructing them in the truths of the Bible during the past year. It is expected that many more from Sweden, Norway, Denmark, and Germany will come to this part of our country the present year.

Boxes of Clothing received; their value to Missionaries.

· · · · It is not an easy matter to express fully the gratitude which our families feel on the reception of necessary articles of clothing; in some respects they are more valuable than gold; for had we the cloth it is often difficult to procure help to make it up. Never has anything come in any of these boxes but it fits some of our families. By these means Christians at the East, are as really promoting the cause of missions as though they were the active laborers in the West. · · · ·

Indiana.

FROM A MISSIONARY IN CARROL COUNTY.

Opening a new church building; Tokens of God's special presence and favor.

I write you a hasty line from a sick room to acknowledge the receipt of your kind letter, containing a check for $150, to aid in completing our church edifice, and also to tell you what the Lord is doing for us here. On the first Sabbath in February our new house was opened for the worship of God; and the dedication service was appointed for the second Sabbath. There had been for some weeks previous an increasing spirit of prayer in the church; all seemed earnestly to desire, that our entrance into our new church might be signalized with the divine presence and blessing. The week preceding the dedication we had preaching every night; the house was filled, and the attention solemn. On the day of the dedication we suppose there were five hundred persons within the walls, although the house will seat only about three hundred comfortably, and many could not gain admission. During the exercises of that night the spirit of God

was evidently operating on the hearts of sinners. A meeting for the anxious was appointed, and many remained to inquire the way of life. I was encouraged to continue the meetings, and sent for ministerial aid. On Wednesday morning I was taken down with an attack of erysipelas, the second attack I have had this winter, but I am recovering rapidly.

Yesterday *eight* persons were received to the communion of the church on a profession of their faith, and several more are indulging a hope, who will probably unite with us soon. The meetings are still continued, and are increasing in interest, and we hope that many of those who are now deeply anxious may be led to Christ as "the lamb of God which taketh away the sin of the world," and may become consistent and useful members of his church. To some of our large churches in the East this might seem as a day of small things, but to us, who have long been struggling in weakness, with many discouragements, it is a token of God's favor, which is peculiarly refreshing, and in the overflowing gratitude of our hearts we all feel disposed to say, "The Lord hath done great things for us, whereof we are glad."

The appropriation of the Church Extension Committee will enable us to settle all accounts against the church, and leave it free from debt.

Mission Rooms, Philadelphia, April, 1848.

SYNOD OF NEW JERSEY.

The Synod of New Jersey, at their meeting in October last, adopted a plan for regular and systematic contributions to the several Boards of the church, fixing a time when a contribution for each object should be made, and enjoining on all their churches to attend to this matter.

In the plan adopted, contributions for Domestic Missions are to be made on the second Sabbath in October, or if it be found inconvenient to make the collection on that day, then it is directed to be made on the Sabbath either immediately preceding, or following the second Sabbath in October.

In regard to this action of the Synod, we entirely agree with that large and respectable body, that it is exceedingly important to have some well digested plan in this matter; and a plan by which all the churches may be reached, and their co-operation in the work of spreading the Gospel secured. And we hope, on trial, the plan adopted may prove a good one. And as to the particular time assigned for Domestic Missions, it has our entire approval.

Our object at present, however, is to remind the churches in that Synod, that so far as *Domestic Missions* are concerned, *for the present year*, it is not possible to adopt this plan; and we presume the Synod did not expect that the churches which had not then made their collections should adopt it *this year*. A number of the churches had made collections for this object before the Synod met, but a much larger number had this collection still to make; and unless such churches take some other time than that fixed by the Synod, the result will be, they will make no collection for Domestic Missions the present year; a result which the Synod certainly could not have intended. The impossibility of acting on this plan the *present year* in relation to *Domestic Missions*, is obvious from the fact, that the time fixed for that collection was actually past, when the plan was adopted, and so far as the Board were concerned, in having the plan carried into effect, they received no certain or official intelligence of such plan having been adopted, until more than a month after the time for action had passed by, when it was too late for them to do anything. Under these circumstances, a question arises of vast importance to the cause. What course should the churches in that Synod adopt in regard to a collection for Domestic Missions *the present year?* The Synod of New Jersey is one of our oldest and most important Synods. It embodies about one hundred and thirty churches; and the greater portion of them, although not overflowing with wealth, are good substantial churches, abundantly able, and we believe entirely willing,

to give important aid to every good cause. That Synod has a deep interest in the cause of Domestic Missions. As an important part of the whole church, they are deeply concerned in aiding their Board of Missions to send the Gospel to the destitute thousands, and hundreds of thousands in our new settlements. And in addition to this, they have much important missionary ground within their own limits, and a large amount of missionary funds is required to sustain the missionaries employed within their own bounds. And at the present moment, when the operations of the Board are so extended, and such pressing demands are made upon them, the loss of any portion of the contributions from the churches in that Synod would be seriously injurious to the cause. The times call for a large increase in the funds of the Board, and will not admit of diminution, without endangering the prosperity of the cause. At the time we write, from more than half the churches in that Synod, no contributions for Domestic Missions has been received the *present year;* and if these churches fail to make any collection, this year, that excellent Synod, instead of aiding the general cause, will require no small amount of funds from other churches to sustain their own missionaries. The excellent brethren of that Synod, we are persuaded, are not willing this should be the case. We venture then respectfully to ask of the pastors and elders of those churches in which no collection for this object has yet been made, that this collection be made with as little delay as is practicable. Under the circumstances of the case, we think all must see the propriety of this course for the *present year*. We rejoice to know, that in a number of the churches in that Synod, this course will be adopted, and a collection for Domestic Missions, as heretofore, will be made in the month of April. We fondly hope others will do the same; and that we may have the privilege of reporting at the close of the year, on the 1st of May, that all the churches in that Synod have done something for this good cause.

COLLECTION FOR DOMESTIC MISSIONS.

In the last number of the Domestic Missionary Chronicle we addressed the pastors and churches on this subject, and assigned some reasons, why it is both important and necessary that a collection for Domestic Missions should be made in all our churches, before the close of our fiscal year, which will be on the first of May. We then suggested, that this collection be made in the month of *March*, wherever this could be conveniently done. We trust this will be done in many of the churches, but as we have reason to believe this will not be generally the case, we feel constrained to renew the request, that the churches which have not yet made their collections for *Domestic Missions*, will not fail to make this collection *in the month of April.*

Much more than half of the whole number of our churches have as yet done nothing the present year to aid in sending the Gospel to the destitute millions of our own countrymen. A number of these churches we know, make their collections for this object at this season of the year, and will not fail to do their duty. And the interests of the cause, at this moment require, that *all* should do something. A single month still remains of our fiscal year, what is done in that brief period, we believe will have an important bearing on the future prosperity of this great and good cause. Brethren, bear with us in our importunity. We plead for souls, for souls within your reach, for the souls of your own countrymen, ready to perish! The cause of Domestic Missions has certainly very strong, and very tender claims on all who love their country, and especially on all who love Christ and the souls of men. May these claims be promptly and efficiently met by *all our churches.*

BOARD OF MISSIONS.

Agent for the south and south-west, for the Religious Instruction of the Negroes.

The General Assembly at its last meeting, passed among other resolutions, the following one, in relation to the religious instruction of the negroes.

"*Resolved*, That the Board of Missions be directed, if it appears to them advisable, to appoint a Secretary and General Agent, from, and for the South and South-west, who shall superintend the collection of funds, and the location of missionaries, and attend to the other duties of this department, in co-operation with the Presbyteries and churches in that section of country."

The Board, under the sanction of this resolution,

and deeming it advisable to make such appointment, promptly tendered that office to the Rev. C. C. Jones, D.D. of Liberty county, Georgia. While this appointment was under consideration, Dr. Jones was elected to a professorship in the Theological Seminary at Columbia, South Carolina, by the Synods of South Carolina and Georgia. After maturely considering both appointments, and consulting his own Presbytery, and many judicious ministers and friends, Dr. Jones came to the conclusion, that it was his duty to accept the professorship, yet not so as to exclude himself from rendering such service to the Board, as might be consistent with other engagements. He accordingly expressed to the Board his willingness to perform any service in his power, in the appointment first tendered to him, in order that the design contemplated by the Assembly might, to some extent be carried into effect, and the way be opened in Providence for more enlarged efforts. Whereupon, the Board

"*Resolved unanimously.* That the Rev. Dr. Jones be requested, as far as it may be consistent with his duty as professor, in the Seminary, to act as agent of the Board, in visiting ecclesiastical bodies, corresponding in relation to the colored population, and in other ways promoting the great object of his original appointment."

This request of the Board has been acceded to by Dr. Jones, and makes his removal from his present field more satisfactory to his own mind and feelings. His removal is not to be considered in the light of a *withdrawal* from the field of labor, which he has so long and so usefully occupied, but really a *continuation*, and in several important respects, with prospects of more extended usefulness in that field. Dr. Jones is, therefore, now the acting agent of the Board for the South and Southwest, for missions among the colored population. His Post Office will be *Riceboro', Liberty county, Georgia,* until his removal, if God permit, to Columbia, South Carolina, in October of the present year.

The Board would also make known to the churches that Dr. Jones has generously refused any compensation, and renders his services without charge. The actual expenses incurred by him, in attending to the business of the Board, will of course be met by the Board.

The Board feel no ordinary interest in announcing to the churches the appointment, and acceptance of Dr. Jones. They cannot but indulge the the hope, that it will result in great and permanent good. Under God, much will now depend on the prompt and energetic action of our Southern Presbyteries and churches. This truly great and good work is in their hands, and in their hands it must, and should remain. To the full extent of their ability, the Board stand ready to aid in sustaining and encouraging the South, in this their own appropriate work. But if the work goes forward, it must be by Southern Christians opening the way, and giving themselves to it. Dr. Jones is so well known in the whole South, and has so entirely the public confidence, that we cannot but indulge the pleasing hope, that his consenting to be the responsible secretary and agent in this department will inspire confidence, and rouse to immediate, united, and energetic action our whole Southern Church. Here is a noble field, in which to act efficiently for the present, and all future generations.

In behalf of the Board of Missions.

WM. A. McDOWELL, *Cor. Sec.*

SPECIAL REPORT.

As the Circular we send to all our Missionaries sometimes fails to reach them in season, we publish here the topics on which the Board desire information, in order to make out their Annual Statistical Report.

Months of labor performed under the direction of the Board during the year.
Number of Congregations and Missionary Stations supplied.
Names of do.
Within the bounds of what Presbytery.
Number of Families.
Additions on examination.
Additions on certificate.
Total in Communion.
Number of Baptisms.
Churches organized.
Houses of worship erected, or finished.
Number of Sabbath Schools.
Number of Teachers in do.
Do. Scholars in do.
Catechetical and Bible Classes.
Number of learners in do.
Temperance Cause.
Amount raised for Foreign Missions.
" " Domestic Missions.
" " Church Extension.
" " Board of Education.
" " other objects.

Number of Sermons preached.
Is the Monthly Concert observed?
Have you weekly prayer meetings?
Number of Family visits.
Amount pledged by your people towards your support, exclusive of what the Board gives.
Observance of the Sabbath, whether good, bad, or indifferent.
State of the population, whether increasing, diminishing, or stationary.
Attendance on public religious services, whether good, bad, or indifferent.

POST OFFICE ADDRESS.—(In full.)

P. S.—Are you in want of Clothing? If so, what family have you? Be particular—How shall boxes be sent? Give plain and full directions.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN FEBRUARY, 1848.

SYNOD OF ALBANY. *Pby. of Troy.*

First ch Kiogsbury, N Y, 10, Miss Catharine Dibble 15, children of C H Kellogg, Lansingburg, N Y, 2 50; Second st ch, Troy, 205 — 232 50

Pby. of Albany.

Albany 1st ch, 90; Tribe's Hill ch, 22 42; Mayfield ch, 15; Central ch, Mayfield, 5 38; Albany 2d ch fem mis soc, 100; Albany 1st ch fem mis soc, 50 — 282 80

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch — 15 93

Pby. of Wyoming.

Scottsville ch — 75

Pby of Buffalo City.

Aurora ch, 6; Buffalo 1st ch 71 49 — 77 49

SYNOD OF NEW-YORK. *Pby. of Bedford.*

Rye ch, Port Chester, N Y, 20 50; South Salem ch fem benev soc 14 — 34 50

Pby. of Long Island.

Moriches ch — 6 00

Pby. of New-York.

Chelsea ch, 66 16; Wallabout ch, 2 48; Hammond st ch 13 77; Duane st ch, C Beers, to con his grandson, C ELLIOTT BEERS, an hon mem, 50; Jersey City ch, N J, 76 83 — 209 24

2d. Pby of New-York.

Canal st ch colls, 43 37, Mrs Losey 5; Scotch ch, James Morrison 5 — 53 37

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Chatham ch mo coo — 30 00

Pby. of New Brunswick.

Mapleton Sab sch and mo con 3 76, Bible, Tract and Mis Soc of Princeton Theo Sem 10; Manchester ch 7 — 20 76

Pby of Newton.

John Wilson, of Allentown ship ch — 10 00

Pby. of Susquehanna.

Welsh ch 2; Troy ch 4; Wysox ch 2 72 — 8 72

Pby of Luzerne.

Lackawanna ch 45; Beaver Meadow ch 3 — 48 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Central ch, Phila, colls, 84 61, F V Krug 20, Edward C Krug 10, James A Freeman 10, W E and

2d Pby of Philadelphia.

Miss Susan B Smith, Abington, to con her an h m, in part, 30, Rev H R Wilson, D.D., Neshaminy, balance of his sub. 5 — 35 00

Pby. of Donegal.

Cedar Grove ch — 40 00

Pby. of Baltimore.

Franklin st ch, Baltimore, 90, John Stuart of Graceham, Md, 4 75; First ch, Baltimore, Md, addl, 7 J C Taber 5, H G Hartwell 2, Anna M Hickling 1, B Badger 5, E Coolidge 5; Second ch, Phila, "X" 10, Rev. C C Cuyler, D.D. 10, Jacob David 5, Mrs Mulholland 5, Morris Patterson 20; Sixth ch, Phila, Wm S Boyd 20, cash 2; Ninth ch, Phila mis soc quarterly colls, 20 — 231 61

Broadway ch, Baltimore; 20; Aisquith st ch, Baltimore, 18 45 — 140 20

Pby. of Carlisle.

Paxton ch, Pa, Joshua Elder, 5; Middle Spring ch 24 — 29 00

Pby. of Huntingdon.

Miss Barbara Hunter, Lewistown, Pa, 3, a little child, Mary Wilson, 75 cts — 3 75

Pby. of Northumberland.

Muncy ch, Pa — 13 00

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Daniel Fishburn and family, Waynesboro' ch, — 25 00

SYNOD OF GEORGIA. *Pby of Cherokee.*

Chickamango ch 35; Lafayette ch 6; Pea Vine ch 12; Roswell ch 42 — 95 00

MISCELLANEOUS.

"A cheerful giver" 1, cash 2 — 3 00

Total, $1648 62

WM. D SNYDER, Treasurer.

CHURCH EXTENSION FUND.

RECEIPTS DURING FEBRUARY, 1848.

Mrs "C J," Lancaster co, Penn	100 00
New Lexington ch, Indiana, per Wm Garvin, Esq	4 50
Sixth ch, Phila	68 20
Wm J Monrover, Esq, Fayetteville, N C	1 75
A friend in Concord Pby	5 00
Sab sch of Second ch, Pittsburgh, per J D Williams, Esq.	10 00
	$189 45

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG.

IN FEBRUARY, 1848.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethel ch, of which 5 from Rev Geo Marshall, 6; East Liberty ch 23; Bethany ch, of which 27 22 from the fem benev asso, 61 47; Sharpsburg ch 25; West Elizabeth ch in part, 6 09 — 121 56

Pby. of Redstone.

New Providence and Jefferson chs 10; Round Hill ch, in part, to con Rev A Colhoun an h m, 32 31; also from ladies sew soc, 4 — 46 31

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Roads ch 40; Lower Buffalo ch 20 71; East Buffalo ch 7; Wheeling ch 91 20; Forks of Wheeling 57 15 — 216 06

Pby of Steubenville.

Annapolis ch 17, and Richmond ch 13, in part to con Rev C C Riggs an h m; Steubenville 1st ch, Mr and Mrs Hans Wilson, for Oregon mission, 200 — 230 00

Pby. of St. Clairsville.

each Spring ch — 28 00

MISCELLANEOUS.

Ladies Mis Soc, Cannonsburg ch, 26 58; Eldad 1, a friend 1; bequest of John Montgomery, dec'd, in part, 120; Sab sch 2d ch, Pittsburgh, for Church Extension, 10 — 158 58

$800 51

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JANUARY, 1848.

Owensboro', Ky	22 50	Second ch, "	100 00
153 1-3 dozen Spellers from Indianapolis	115 75	Clarksville, Tenn	86 85
Camp Creek, Illinois	7 50	Galletin "	15 00
Central ch, Cincinnati	62 50	Shiloh "	15 00
do bal last year	10 10	Rev J Platt	1 50
Springfield, Ohio	50 00	Shelbysville, Ky	108 65
Paint Lick, Ky	4 16	First ch, Louisville, in part	297 30
Rev R Nall's ch, Mobile	60 00	Second ch "	180 35
Mr C Hopkins	5 00	Urbana, Ohio	8 00
Troy, Indiana, in part	10 00		
Salem, Indiana	14 00	Total,	$1477 91
First ch, Nashville	303 75		

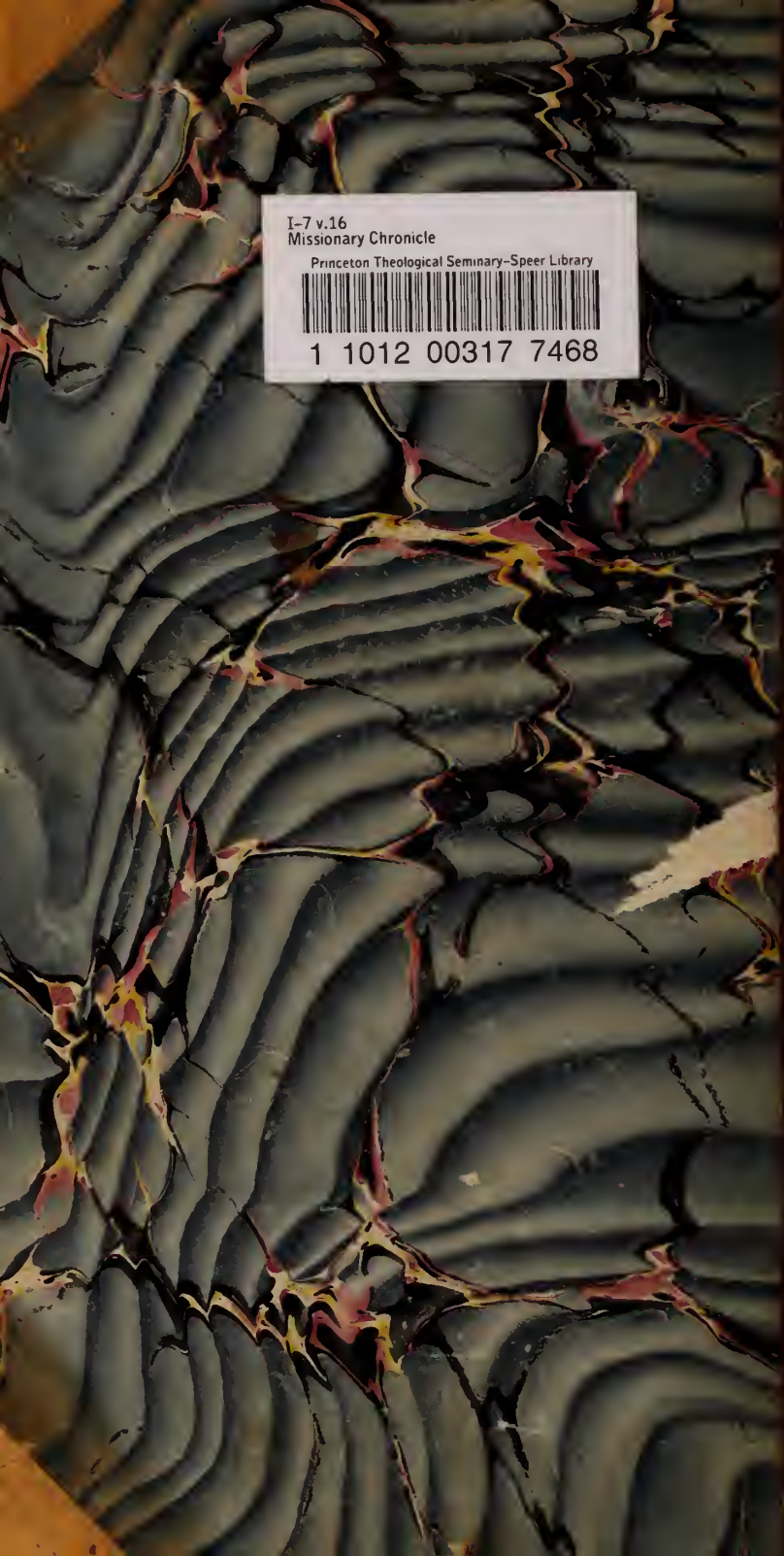
WM. GARVIN, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General Assembly, according to the provisions of their charter.

For use in Library only

For use in Library only


I-7 v.16
Missionary Chronicle
Princeton Theological Seminary-Speer Library
1 1012 00317 7468